

The Book M: or Masonry Triumphant

by William Smith
1736

Transcribed and Edited by R.'W.'. Gary L. Heinmiller
Director, Onondaga & Oswego Masonic Districts Historical Societies [OMDHS]
www.omdhs.syracusemasons.com
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Leonard Umfreville, Printer - b. 23 Dec 1702; d. 9 Mar 1737 was the third son of Captain Thomas Umfreville. He was an established printer in Newcastle and in 1734 published the 'North Country Journal or Impartial Register' in 1734. Leonard is also known as the writer of 'The book M or Masonry Triumphant', this was in the very early days of Freemasonry and it is very unlikely that he wasn't a freemason in order to write such a book. He passed on the business to **his brother Thomas** suggesting that he had no heirs.

An . . . early printer in Newcastle was Leonard Umfreville (son of an officer in the army), who preceded Thompson and Co. in the establishment of a newspaper. He began the *North-Country Journal, or Impartial Register*, in the year 1734; and, dying on the 9th of March, 1737, **his son Thomas** succeeded him in the business, but gave it up in favour of the parish clerkship of St. John's, which he held for about forty years, or, in other words, till his death at the end of June, 1783. Leonard Umfreville, who founded this short-lived newspaper, was not only a vendor of books, but an author also, having given to the world "The Book M, or Masonry Triumphant," a mystic volume of which there was a rare copy in the library of the late Mr. Thomas Bell.

<http://books.google.com/books?id=cBhOAAAAMAAJ&pg=PA110&dq=%22masonry+triumphant%22&hl=en&sa=X&ei=F4WRT76fCKm36QGT5eWoBA&ved=0CEYQ6AEwBA#v=onepage&q=%22masonry%20triumphant%22&f=false> page 110.

Bro. Edward Armitage wrote:

Bro. Chetwode Crawley, in his *Caementaria Hibernica, Fasc. II.*, 1896, gives a full account of "The Book M or Masonry triumphant," published at Newcastle-on-Tyne by Bro. William Smith in 1736. This seems to have been a similar publication to his "Pocket Companion," issued in 1734. Bro. Wm. Smith would appear, according to Dr. Anderson, to have "pyrated a considerable part of the Constitutions of Masonry" (minutes of Grand Lodge of England, 24 Feb 1734-35), while the existence in MS. (pp. 149-151 Rawlinson MS. C. 136) of "A short charge to be given to New Admitted Brethren," leaves us uncertain as to its date or authorship (vide "The Masonic MSS. in the Bodleian Library, by Bro. W. J. Chetwode Crawley, A.Q.C., vol. xi., p. 26). Hence we are not surprised to find his title "The Book M" borrowed from some earlier source. Bro. Chetwode Crawley notes the allusion to the Book M in the Preface to Long Livers, 1723, and comments "The word intended in both passages was probably M[asonic], though such an explanation has the demerit of simplicity."

to which Dr. Chetwode Crawley noted:

Bro. Armitage has done me the honour of citing from *Caementaria Hibernica* an incidental explanation of the title *The Book M*, as used by Bro. William Smith, 1736. The honour is enhanced by the trouble he has taken in appending a mass of quotations from the sages to whom the blessed word Mesopotamia is dear. It would be discourteous to pass on without notice of his learned and kindly criticism.

Years ago, when my unpretentious interpretation of *The Book M*, as Bro. William Smith used the title, became known to Dr. Begemann, he wrote me, supplying the references to the *Fama Fraternitatis*, and pointing out the probability, *a priori*, that the use in 1736 was derived from the use in 1652. Naturally attaching the greatest weight to Dr. Begemann's implied request, I entered for the third time on the perusal of Bro. William Smith's book from title to colophon, with the specific object of determining whether any connection in style or matter could be traced between *The Book M* and *Fama Fraternitatis*. This perusal, carried out with all the care at my command, no way altered the opinion already conveyed to Dr. Begemann that the lucubrations of Bro. William Smith smack of the twaddle of the Moralists, and not of the bombast of the Mystics. As far as that opinion goes, the employment of the title *The Book M* by Bro. William Smith in 1736 had as little to do with the same phrase in the *Fama Fraternitatis* in 1652, as the Irish *Beth-luis-nion* has to do with the Hebrew Alphabet, or the letter M with Buddha's navel.

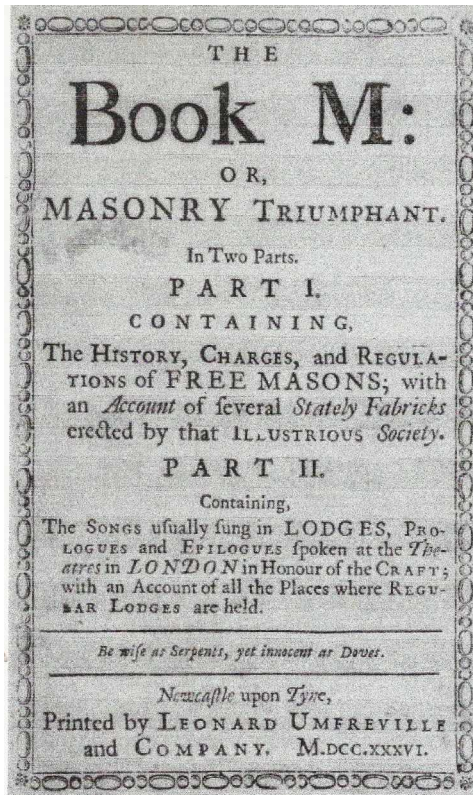


< Frontispiece from William Smith's *A Pocket Companion for Free-Masons*, 1st Edition, 1734

William Smith's *Pocket Companion* was mostly a simple reprint of Anderson's 1723 *Constitutions*, necessitated by the growth of the fraternity and the desire of Masons for a handbook. Although W. Bro. Anderson was displeased by the imitation, the *Pocket-Companions* proved to be popular and were frequently expanded.

The Latin attending the image (on the title page) is from Psalm 84:11. Masonic sources often emphasize the Sun as a philosophical symbol. Features of this image which should not be overlooked are the possible Royal Arch motif in the lower part of the picture as well as the peculiar scene to which the hand of the figure on the left is pointing.

With regard to the below transcribed text of the Book M, the numerous letters "f" used to denote in the old style the letter "s" now appear as "s" in the present transcription. The numbers in brackets [] appearing between portions of the text, represent the page numbers in the original text.



THE
Book M:
OR,
MASONRY TRIUMPHANT.
In Two Parts
PART I
CONTAINING
The HISTORY, CHARGES, and REGULATIONS
of FREE MASONS; with
an *Account* of several *Stately Fabricks*
erected by that ILLUSTRIOUS *Society*
PART II
Containing,
The SONGS usually sung in LODGES, PROLOGUES and
EPILOGUES spoken at the *Theatres*
in LONDON in Honour of the CRAFT;
with an Account of all the Places where REGULAR LODGES are held.
Be wise as Serpents, yet innocent as Doves.
Newcastle upon Tyne,
Printed by LEONARD UMFREVILLE
and COMPANY, M-DCC.XXXVI.

TO the Brethren and Fellows of the most ancient and honourable Society Free and Accepted Masons,
 assembling in Lodges in the Northern Counties of England,
 this Book is with all Humility dedicated,
 by Their ever faithful Brother, and most obedient humble Servant,

W. SMITH.

THE

PREFACE

THE judicious Part of Mankind have often remarked, that most of the Orders established amongst Men, endeavour to derive Honour and Authority to themselves from Antiquity; .And,tho many of theseOrders can prove themselves ancient,yet none, with any Colour of Reasoncan pretend to vye in this Point, withthe Most Illustrious Society of Free and Accepted Masons, which, not withstanding its many Persecutions,and frequent Sufferings under the false Imputations, and base Scandal of ill meaning and malicious Persons, has in all ages bore up its Head with Honour among worthy and virtuous Men, and at this Time triumphs gloriously over Calumny, Ignorance and Vice, and sheds its benign Influence to the remotest Regions, polishing up Maris rugged Nature, enlightening the Mind with useful Knowledge, adorning the World with stately Fabricks, and setting Examples to Mankind of the most shining Virtues. This is what has all along gain'd us the Protection of the Almighty Architect, and established us upon a Rock immoveable; and tho we cannot communicate our Secrets to those that are not of us, yet I may be bold to say, that the whole Race of Adam benefits by us.

The following Sheets I have published for the Use of the Brethren inhabiting these Northern Counties, that, having the whole Sum of their duty, as Masons, continually about them, they may be deter'd from doing any Thing contrary to their laudable Profession.

I would here in a particular Manner recommend to the Brethren the Studys of Geometry & Architecture and that they never pass a Lodge Night without some Discourse upon these Heads; for that Lodge must cut but a poor Figure in the Eye of the World, which is intirely ignorant of one of the main Ends of its meeting. The cultivating of Knowledge can never interfere with that of Morality, but will rather be found a necessary Help in promoting that other great End.

I shall now conclude with this good Wish to the whole Brotherhood, That Knowledge and Virtue may subsist among them 'till Time shall be no more.

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ERRATA.

Page 2. Line II. for *his Perfection*, read *his own Perfection*

l. 13. for *Damages*, r. *Dangers*. p. 4. l. 12. for *this* r. *their*. p. 7. l. 4. for *the 15th*, r. 'till the 15th.

p. 27. l. 28 for *the only* r. *tho' it was last burnt down by a vile Fellow only*. p. 36. l. 6. for *Antonius*, r. *Antoninus*.

p. 58. l. 9. for *unanosly*, r. *unanimously*. p. 43. l. 15. for *Zephers*, r. *Zephyrs*. p. 48. l. 24. for *Babbles*, r. *Baubles*.

[1]

The BOOK M:

OR,

MASONRY TRIUMPHANT.

PART I.

LECTURE I.

Containing,

An HISTORY of FREE-MASONRY

THE Principles of *Geometry* were eternally in the Mind of the great *Elohim*, e're yet the Heavens were displayed, or the Earth Form'd, and when that happy Distinction in his Will arose, when Nature should flow out from ideal into real Existence; then was the whole Creation rang'd in sweet Geometric Order before its great, Original, and approved and blest by him: And by this Divine Science only are we enabled to trace out the wondrous Works of the Diety, and give reasonable Solutions of the various *Phoenomena* of Nature. [2]

Our first Father *Adam* was left without Excuse, when he transgressed the Divine Command, as having this unerring Rule to direct him, without any Seeds of Corruption in his Body or jarring Principles in his Mind; but after his Default the Passions usurp'd the Throne of Reason, lately their Master, and thro' his unhappy Race have but too much born the Sway, New Appetites arose, and several things became necessary for him which were not so before. Hence that Time and Science which should have been applied to the Contemplation of the Works of God and the pursuit of his Perfection, was almost entirely taken up in the invention and making of what might defend him from the Inclemencies of the Air, and Damages of the brutal World, now at War with him. Happy still in this, that God had not withdrawn from him his knowledge in *Geometry*, by which he and his immediate Descendants invented several curious Arts, which have not been lost to this Day, but have all along been the Glory of Mankind, and an Ornament to the World.

We may be very well assur'd, that *Adam* instructed his Defendants in *Geometry* and the Application of it, to whatever Crafts were convenient for those early Times. For *Cain* built a City, which he called after the Name of eldest Son *Enoch*; and his Posterity following his Exampie, improved, not only in *Geometry* and MASONRY, but made Discoveries of several other curious Arts, as the Way of working in Metal by *Tubal-Cain*, Musick by *Jubal*, Pastorage, Tent-making, and building in Stone and Timber by *Jabal*.

Nor is it to be suppos'd that the Defendants of *Seth*, who first taught Astronomy, came any Thing behind those of *Cain* in the Cultivation of *Geometry* and MASONRY. For *Enoch*, the fifth from *Seth*, who prophecied of the Deluge and final Conflagration, erected two Pillars, the one of Stone, and the other of Brick, whereon he engraved the liberal Sciences, &c. And the Stone Pillar remained in *Syria* until the Days of the Emperor *Vespasian*. [3]

The first Piece of MASONRY that we know of, under Divine Direction, was that of *Noah's Ark*, wherein *Noah* and his three Sons *Japhet*, *Shem*, and *Ham*, all *Masons* true, were preserv'd from Destruction, and afterwards communicated to their Children *Geometry*, and the Art of Building; for we find that about 101 Years after the Flood, great Numbers of them assembled in the Plains of *Shinar* to build a City and a large Tower, in order to make themselves a Name, and prevent their Dispersion; but GOD, for their Vanity, by confounding their Speech, occasion'd that which they endeavoured to avoid. Yet they still carried with them the Knowledge of MASONRY; for *Nimrod*, the Founder of the *Assyrian* Monarchy, after the general Dispersion, built the Cities of *Nineveh*, *Rehoboth*, and many others. And the learned Mathematicians in those Parts, who were called *Magi*, cultivated both *Geometry* and Masonry, under the Patronage of the Kings and great Men of the *East*.

The Confusion of Tongues, which gave Rise to the *Masons* antient Practice of conversing without speaking, hindred not the Improvement of MASONRY in their several Colonies; for the Descendants of *Shem* in *Asia*, of *Ham* in *Africa*, and of *Japhet* in *Europe*, left behind them sufficient Vestiges to demonstrate their great Skill in MASONRY. But of these, the *Assyrians* and *Egyptians* seem'd to have made the greatest Progress in the Royal Art, as the Walls of *Babylon* and the Pyramids of *Egypt* evidently shew, which were two of the seven Wonders of the World.

Here we must not forget the glorious Temple of *Diana* at *Ephesus*, one of the Wonders, which was finish'd under the Direction of the Master-Masons *Dresiphon* and *Archiphron*; nor the Tomb of *Mausolus*, King of *Caria*, another of the Wonders, which was built with great Magnificence, by order of his sorrowful Widow *Artemisia*, and performed by the four great Master-Masons [4] sons of that Age, viz. *Leochares*, *Briax* [*Bryaxis*], *Scopas*, and *Timotheus*.

The Descendants of the great *Abraham*, who taught the *Egyptians* the Learning of the *Assyrians*, being only Sojourners and Shepherds in *Egypt*, practiced very little of the Architecture except the Building of Tents, till about 86 years before their *Exodus*, when by the over-ruling Hand of Providence they were train'd up to building in Stone and Brick, in order to make them good *Masons* before they possess'd the promised Land, then famous for good *Masonry*.

And during this Peregrination in the Wilderness of *Arabia*, the inspired *Bezaleel* and *Aholiab* erected the most glorious Tabernacle, which proved afterwards the Model of *Solomon's* Temple, according to the Pattern which GOD gave *Moses* in the Mount, who then became the *Grand Master-Mason* of the Lodge of *Israel*, to which he gave wise *Charges* and *Orders*, &c.. The *Israelites* continued to improve in *Geometry*, and even to exceed the *Canaanites*; for the magnificent *Temple of Dagon*, destroy'd by *Sampson* and the other most noted Structures of the Earth, came infinitely short of the glorious Temple of GOD at *Jerusalem*, which was built by the most wise and magnificent King *Solomon*, the Son of *David*, without the Noise of Workmen's Tools. In this stupendious Work were employed 3600 Princes or *Master-Masons* to conduct the Work, with 80,000 Hewers of Stone in the Mountain, and 70,000 Labourers, which, with the Levy of 30,000 under *Adoniram* to work by Turns with the *Sidonians* in the Mountains of *Lebanon*, makes the whole Number to amount to 183,500.

This most splendid Temple, to the Amazement of the World, was begun and finish'd at an almost incredible Expence, in the short Space of seven Years and six Months. The Wall that surrounded it was 7700 Feet in Compass, and its Courts and Apartments were capable [5] of receiving 300,000 People. It had 1453 Columns, and 2909 Pillasters of Parian Marble, with glorious Capitals, and about 2246 Windows. These, with the most gorgeous and costly Decorations within, together with the convenient and lovely Apartments for the Kings, the Princes and Priests, &c. makes us justly esteem it, by far the finest Piece of MASONRY upon Earth, and the chief Wonder of the World.

This glorious Edifice, thus built under the Care and Direction of Heaven (King *Solomon* being Grand-Master of the Lodge at *Jerusalem* and the inspired *Hiram Abif* Master of the Work) became the Wonder of all Travelers; by which, as by the most perfect Pattern, they corrected the Architecture of their own Countries upon their Return, and improved MASONRY in all the neighbouring Nations. The Kings, Princes and Potentates becoming Grand-Masters each in his own Territory, many glorious Fabricks were erected, of which some Vestiges still remaining, declare their Magnificence. But neither the stupendous Walls, Temples and Palaces erected by *Nebuchadnezzar* at *Babylon*, the Temple of *Diana* at *Ephesus*, nor all the most famous Edifices in *Asia*, *Egypt*, *Greece*, or *Rome*, in the Perfection of MASONRY, could ever compare with the holy, charming Temple of GOD at *Jerusalem*.

In 415 Years after the finishing of this Temple, it was destroyed by *Nebuchadnezzar*, King of *Assyria*, and the Remainder of the *Jews* carried Captive to *Babylon*; but upon their Return; under the Reign of the great *Cyrus*, they built another Temple, commonly called the Temple of *Zorobabel*, which, tho a stupendious Fabrick, came infinitely short of the first. Many Ages after which, *Herod* built a third Temple, which was erected and finished in 43 Years With very great Magnificence, which Temple was afterwards burnt by the factious *Jews*, upon the taking thereof by *Titus Vespasian*.

After the erecting the Temple of *Solomon*, but more [6] especially after that of *Zorobabel*, the *Grecians* brought the Royal Art into their Country, and erected several noble Structures, as the Citadel of *Athens*, the Temples of *Minerva*, *Theseus* and *Jupiter Olympius*, their Halls, Portico's, Forums, Gymnasiums, and stately Palaces, some Vestiges of which remain to this Day. But the *Grecians* were never remarkable for any great Skill in *Geometry* till the Time of *Thales Milesius* and his Scholar *Pythagoras*, who was the Author of the 47th Proposition of the first Book of *Euclid*, which, if rightly understood, is the Foundation of MASONRY.

The admirable *Euclid* of *Tyre*, who flourished at *Alexandria* under the Patronage of *Ptolemeus*, the Son of *Lagus*, King of *Egypt*, gathered the scattered Elements of *Geometry*, and digested them into a Method never yet mended.

The next King of *Egypt*, *Ptolemeus Philadelphia*, that great Improver of all useful Knowledge, (who gathered the greatest Library upon Earth), erected among other great Buildings, the famous Lighthouse or Tower of *Pharos*, one of the seven Wonders of the World.

The *Romans* from *Sicily* (where the Great Geometrician *Archimedes* flourish'd) as well as from *Asia*, *Egypt*, and *Greece*, received the liberal Sciences. And in the Reign of *Augustus Caesar* (when the *Roman Empire* was advanced to its Zenith; was *CHRIST* the great Architect of the Church born, who, proclaiming universal Peace, gave Opportunity to the famous Architects of that Time, of making many Improvements in the noble Arts, and erecing several stately Edifices, the Remains of which are the Pattern and Standard of true MASONRY at this very Day, as the great *Vitruvius* who then flourished, is esteemed the Father of all our modern Architects, who are but endeavouring as yet to imitate the *Augustan Stile* in their Performances.

MASONRY continued to flourish till about the fifth Century, when a Deluge of *Goths* and *Vandals* over-run the [7] Empire; who destroying most of the antient *Roman* Buildings introduced their own confus'd Architecture, which, with very little Knowledge in *Geometry*, prevailed in the World the 15th and 16th Centuries, when the *Augustan Stile* began to revive in *Italy* by the Endeavours of *Bramante*, *Barbare*, *Michael Angelo*, *Raphael Urbin*, *Scamozzi*, *Vignola*, and other Architects, more especially the great *Palladio*, who has been justly riva'd in *England*, by our famous Master Mason *Inigo Jones*.

The *Gothic* Architecture was much encouraged in *England*, even in the Time of the Heptarchy; at which Time, *Charles Martel*, King of *France*, sent over several expert Architects and Craftsmen at the Request of the *Saxon* Kings. But for the further Instruction of new admitted Brethren, a certain Record of FREE MASONS, written in the Reign of King *Edward* the IV, gives the following Account, viz.

"That tho' the antient Records of the Brotherhood in *England*, were many of them destroyed or lost in the Wars of the *Saxons* and *Danes*, yet King *Athelstan*, the Grandson of King *Alfred the Great*, a mighty Architect, the 1st anointed King of *England*, and who

translated the Holy Bible into the *Saxon Tongue*, when he had brought the Land into Rest and Peace, built *i* many great Works, and encouraged many *Masons* from *France*, who were appointed Overseers thereof, and brought with them the Charges and Regulations of the Lodges preserv'd since the *Roman Times*, who also prevailed with the King to improve the Constitution of the *English Lodges* according to the foreign Model, and to increase the Wages of working *Masons*.

"That the said King's youngest Son, Prince *Edwin*, being taught MASONRY, and taking upon him the Charges of a Master Mason, for the Love he had to the said Craft, and the honourable Principles whereon it is grounded, purchased a free Charter of King *Athelstan* his Father; for the *Masons* having a Correction amongst [8] themselves (as it was antiently expressed) or a Freedom and Power to regulate themselves, to amend what might happen amiss, and to hold a yearly Communication and General Assembly.

"That accordingly Prince *Edwin* summoned all the *Masons* in the Realm to meet him in a Congregation at *York*, who came and composed a General Lodge, of which he was Grand Master; and having brought with them all the Writings, and Records extant, some in *Greek*, some in *Latin*, some in *French*, and other Languages, from the Contents thereof that Assembly did frame the Constitution and Charges of an *English Lodge*, made a Law to preserve and observe the same in all Time coming, and. ordained good Pay for the working *Masons*, &c.

"That in process of time, when the Lodges were more frequent, the Right W orihpful the Master and Fellows, with, the consent of the Lords of the Realm (for most great Men were then *Masons*) ordained, That for the future, at the Making or Admission of a Brother, the Constituion should be read, and the Charge hereunto annexed, by the Master or Warden; and that such as were to be admitted Master *Masons*, or Masters of Work, should be examined whether they be able. of Cunning to serve their respective Lords, as well the lowest as the highest, to the Honour and Worship of the aforesaid Act, and to the Profit of their Lords , for they be their Lords that employ and pay them for their Service and Travel."

And besides many other Things, the said Record adds,

"That those Charges and Laws of FREE MASONRY have been seen and perused by our late Sovereign King *Henry VI*, and by the Lords of his Honourable Council, who have allowed them, and said that they be right good and reasonable to be holden, as they have been drawn out and collected from the Records of antient Times."

The *Augustan Stile* was revived in *England* by King [9] *James* the First, who employed the great *Inigo Jones* in building him a Palace at *White-hall*, which if it had been finished, would, in every Perfection of MASONRY, have exceeded all the Palaces of the known Earth. This was afterwards carried on by King *Charles* the First, another Mason King; but the unhappy *Civil Wares* caused this glorious Design to drop; yet the stately Banqueting House, now a Chappel, remains a Monument of its design'd Grandeur.

In the Reign of the next Mason King, *Charles* the Second, several noble Fabricks in the antient *Roman Taste* began to appear: This King founded and finished his Royal Palace of *Holy Rood-House*, which has been esteemed the finest House belonging to the Crown. He founded the Royal Hospital at *Chelsea*, a Palace at *Greenwich*, as also *St. Paul's Church*, after the Stile of *St. Peter's at Rome*, conducted by that excellent Architect Sir *Christopher Wren*.

In the Reign of King *William*, who is with good Reason believed to have been a *Free Mason*, the Hospitale of *Greenwich* and *Chelsea* were carried on; the fine Buildings at *Hampton-Court* erected; the beautiful Palace of *Loo* in *Holland* built; and in fine, this Prince by his Example gave such a Turn of Taste to the *English Nation*, that ever since his Time the Nobility and Gentry of *England* join, as it were, Hand in Hand, with generous Ambition, in Pursuit of the Beauty and Elegance of the antient Architecture.

His immediate Successor, the glorious Queen *Ann* proved a great Encourager of the Royal Art; in the 9th Year of whose Reign there was an Act of Parliament passed for the Building of 50 new Churches in *London Westminster*, all in the *Augustan Stile*.

These were carried on by King *George* the I. who by Proxy laid the first Stone of the Church of *St. Martin's* [10] in the *Fields*, a fair and strong Building, conducted by Mr. *Gibbs* a noted Architect.

In the Reign of his present Majesty MASONRY flourishes very much, and several fine Buildings have been finished, and others now carrying on. And, indeed, it may be said to the Glory of the *English Masons*, that there are but few Nations in the World that can equal *England* in the Number of fine Edifices, and it continues still to encrease in them; that great Archrrect, the Earl of *Burlington*, Mr. *Kent*, the ingenious Mr. *Flitcress* who conducted the Building of the new Church of *St. Giles's in the Fields* (an elegant Structure) with many other excellent Architects now living, using their unwearied Endeavours for the Improvement of MASONRY and Ornament of the Kingdom.

The Number of LODGES has prodigiously increased within these few Years in *Great Britain* and *Ireland*; and it is to be hoped, that *Geometry* and. the *Royal Art* will be inculcated in every one of them.

In *Ireland*, a Country once the most famous of any for Learning, there are several stately Remains of the antient Grandeur of the *Irish*, shewn in the Ruins of several magnificently extracted Churches, Monasteries, Castles, and other Buildings; and at this Day (notwithstanding all the Disadvantages under which that Kingdom labours,) Learning and Arts hold up their Heads, and several noble Churches, Hospitals, and other Edifices bespeak the publick Spirit of the *Irish*.

In *Dublin* is a noble Palace, where the Lord-Lieutenant keeps his Court; a stately Tholsel; a magnificent Hospital for old or decrepid Soldiers; a Work-house not inferior to any of those in *Holland*; a fine new Building, call'd Dr. *Stevens's* Hospital; a Custom house admired by all that see it; a Barracks for Horseand Foot, the most magnificent, largest and most commodious of the kind in *Europe* , and a College, which to the immortal Honour of *Ireland*, has given Education to some of the greatest Genius's [11] that have shined in the World of Letters, the Building of which is so large and beautiful withal, that scarce anything of the kind can come up to it, and its Library for length and stateliness surpassing all others.

The Parliament House where the great Senate of the Realm assembles, is built in the true *Italian Taste*, and is not only one of the chief Ornaments of the Kingdom, but, perhaps, the stateliest of the kind upon Earth. This noble Building was conducted by the ingenious Captain *Pierce*, Successor to the famous Architect, *Bourk*, under whose Direction most of the fine Buildings about *Dublin* were erected.

I might here enumerate several other fine Edifices which adorn this City and Kingdom, as the Churches, Houses of the Nobility, publick Schools, Bridges, &c. but that I should then exceed my designed Brevity. May the whole *Brotherhood*, wheresoever dispersed, continue thus to adorn the World; may Learning and Arts flourish, and Brotherly Love subsist amongst them, till Time shall be no more.

LECTURE II.

On the GRAND PRINCIPLE, TRUTH,

IN all our Pursuits of Knowledge we make Truth in the Particular the Summit of our Aim; for when we have attain'd to that we can go no further: Towards this glorious Height our Natures, if not depress'd, are continually soanng. Then open wide your mental Eyes, ye generous Fellows, let Truth's bright Radiations enter. He is most knowing that knows most of Truth, and he is wise, who acts according to it. Was it not Truth that form'd the wide Expanse of Nature, and rang'd it in such [12] Beauty and Harmony? In fine, it was Truth that gave every Being to be what it is.

Great is the God of Truth, the only Fountain of true living Pleasures, unfading Joys, and never ending Bliss, such only worth the Quest, of all that know and love themselves, such only do as set a true Value on their own immortal Souls, and are not content to lye grovelling in the present transitory Pleasures, which the corporeal Life affords, but look farther, even into Eternity, and by that Means in some Measure prelibate those Soul enchanting Joys that surround the ineffable Throne of Heaven.

The Universe is that great Volumn to which we alone Confine our Studies, in which, each Line, each Letter, speaks the Almighty Architect, and in sweet Melody declare his Excellence. These are the Studies in which those immortal Youths that compose the Celestial Hierarchy, those Divine Philosophers that tread the Azure Empirean Plains - of Heaven, and stand in Presence of their great Original, continually are exercised: By them the infinite Perfections of the Deity are continually traced thro' all the Footsteps of his Handy work, both in the upper and inferiour Natures; thus do they happy live in an eternal Increase of Knowledge; the more they know of him the greater is their Love, the more they love the greater their Fruition: Thus are their Minds and Bliss continually enlarged, and each new Entity by them discovered, or a new Scene of Nature open laid, proves a sweet Instrument for their skilful Touches to sound melodiously their Author's Praise. These glorious Patterns let us Masters strive to imitate, that even, while confined to this narrow and gloomy Prison of our Bodies, we may open to ourselves a Kind of Heaven here below, till that dear Time, when (having finished well our Parts in this Lodge militant) we are called to that triumphant one above.

Gloria Deo Veritatis.

[13]

LECTURE III.

HE who was rejected, but afterwards became *Head over all Things*, said thus to his Followers, *A new Commandment give I unto you, Love ye one another.*

The Men who received this Command had formerly seen so radiant an Example of *Fraternal Love*, in the Life of the Divine Person, that gave it, and some Time after the strongest Instance thereof that ever could be shewn, in taking upon himself our Crimes, and suffering a most ignominious Death for them, to let us free from the Bondage of Sin, and the Penalty incurred by our Disobedience. That their Hearts became immediately affected with this generous Passion to such a Degree, that in little Time the then known World, either by their singular or united Endeavours heard the glad Tidings of Truth, and the glorious Principles of Love and Chanty were confess'd in the remote Corners of the Earth.

No Remora's could obstruct, no Dangers deter these holy Brethren from shedding the Light of the Gospel to those that grop'd about either in the Darkness of Polytheism, or willful Blindness of the *Jews*, till they had seal'd the heavenly Doctrines delivered them by their great Lord and Master with their Blood, and so were translated into his Rest.

And ever since their Time, there have not been wanting Numbers to inculcate this heavenly Principle, as well by Precept as Example, justly considering this as a necessary Introduction to the Love of God, (without which we can never be happy either here or hereafter) for our Lord and great Master says, *If you love not your Brother, whom you have seen, how can you love God, whom you have not seen?* That great Saint and beloved Disciple of our Lord, whose Festival we MASONs celebrate this Day, frequently made Life of this Expression, *Little Children, love ye one another.* And indeed, if we consider [14] Man as a social Creature, which undoubtedly he is, we shall find that nothing can be more agreeable to our Natures, or more conducive to our Happiness, than a strict Conformity to this Command.

Many have been the Instances among the Heathens, but more especially amongst the antient *Greeks* and *Romans*, of Conformity to this Principle, not only in particular Friendships, but in general Love of their Countrymen; and how often have they been proposed upon this Head as Patterns worthy of Imitation to us Christians, who have far greater Incitements to live up to it, than what they could have from the Light of Nature only, as having it sanctafied to us into a Divine Command by the Lips of the Author of Nature himself? How pleasant a Thing it is to see Brethren live together in Unity, it is as the Dew of *Hermon* descending upon *Bashan*, or as the sweet Unction of *Aaron* descendmg from his Beard to the Skirts of his Garment. It is the Perfection of Earth, and Emblem of Heaven, where it is the Joy of Angels, and Crown of the Saints.

For this very End have we MASONs set ourselves apart, and adopted one another in holy Brotherhood; wherefore let me beseech you, Brethren, that none of you may be found sacrilegiously acting contrary to the mean Ends of your Institution, or undermining that Fabrick which you have been so long erecting, least the Curses attending broken Vows should light upon you, and the Fathers of old rise up in Judgment agamst you.

I think it proper at this Time to mention to you some of those many Advantages that must accrue to us from our steady Adherence to this Grand Principle of MASONRY;

First, It naturally leads us to Charity; for, how can we suffer those whom we love to labour under Distresses, either of Body or Mind, without lending our assisting [15] Hands to their Relief? Shall we not have the Pleasure of rejoicing with them in their Joy, after mourning with them in their Grief? Which is the temporal Reward of this great Vertue, for nothing can afford so grateful a Satisfaction to a generous Mind, as being the Instrument in the Hands of Heaven of raising the afflicted Heart to cheerful Joy, and bringing Comfort to the House of Sorrow.

Secondly,. It teaches us to walk circumspectly, least, by our Example, we lead those whom we love into Evils which we would have them to avoid.

Thirdly, It teaches us to live temperately, least, by our Irregularities, we give Offence to our Brethren, and lose their Friendship, which, is so valuable to us,

Fourthly, We are taught by it neither knowingly nor wittingly to injure our Brethren, or suffer them to be injur'd, either in their Fortunes, Persons, Families, or good Name.

Fifthly, Without Fidelity we do not live up to this Principle; for how can we have Love to each other, where we can repose neither Trust nor Confidence in another.

Sixthly, It teaches us Obedience to our Superiors in *Masonry* in all their lawful Commands, and to pay them that Deference which is due to them in their several Offices; for how can we be said to love the Brotherhood, if we do not pay due Regard to those who have the Grand-Care of the *Craft* upon their Hands, and are the proper Cement of the *Lodge*? To make Breaches in this Particular, is as vile a Thing as we can be guilty of as *Masons*; for we needed not to have tyed ourselves down therein unless we would ourselves, and we ought to mind, that for every Promise which we freely make, we are accountable before the grand Tribunal of Heayen. Shall we endeavour then by any Means, either open or secret, to bring into Contempt, those who keep a continual Watch over us for our Good, and are, without ceasing, pursuing [16] our Welfare? Ought not Dignity in every Distinction to be respected? Ought not proper Powers to be obeyed? Must we act as Rebels against that Regularity which we profess to preserve, and Community which we unite with? No; God forbid, far be it from us.

Seventhly, It teaches us Observance to that Precept of letting all Things be done with Order and Decency. *Masons* are Professors of Order, and whatever is contrary to Order, is opposite to *Masonry*. Decency Becomes Gentlemen, and *Free Masons* are Gentlemen by Profession, as maintaining those Principles which only can enoble humane Nature, and render one Man better than another. 'Tis true, we may receive Nobility and high Titles from our Ancestors, and *Masons* are to pay due Respect to such as do, upon a temporal Account; but our Nobility springs from ourselves, and we owe to be our being good Men, that we are Gentlemen. Their Honours derive from earthly Powers, ours from heavenly. Theirs are fix'd in Royal Patents, ours in Nature itself: Nor are we deficient in high Titles and Dignities conferr'd by Kings, not vain Assumptions of our own, but proceeding from the proper Fountains of temporal Honour. The greatest and wisest Monarchs in all Ages have been *brothers* of our *Society*; and as our Charges were establish'd by their Authority, is our Titles derive from them, and we can plainly make it appear, that we subsist in those Rules by a more antient Claim, than any others do in theirs.

Eighthly, It teaches us to set so bright an Example of Goodness to the World, that they must applaud our laudable Profession, and all good Men covet to be amongst us. But, my *Brethren*, I must particularly recommend to you to be cautious of whom you receive. Many may be, and are desirous of being admitted, but let us consider their Motives; is it out of temporal Interest? Is it out of Curiosity to know our *Secrets*? Is it because they are Men of Fortune, that think for Money they may obtain [17] every Thing without any other Merit? Let these for ever be kept out, and only let the good Men, and true, the Lovers of Art and Vertue be admitted; and such we will receive with open Arms, and such only.

Fellow Crafts, There are some Things that I must in a particular Manner recommend to you;

First, That, as ye profess yourselves Men, ye may never be found acting as Women. Let not the Follies of the Tea-table be attributed to you, such as Gossiping and vain Tattling, making bold with the Characters of your Neighbours, and scandalizing them behind their Backs. But how much more must I charge you to avoid this in relation to your *Brethren*! How sad a Thing would it be to find any of you guilty herein! The Consequence would be, *Exclusion from FREE MASONRY forever, and your Names recorded with Infamy and Disgrace to all succeeding Ages*.

The *next* Thing that I have to recommend to you, as naturally arising from the Grand Principle of *Brotherly Love*, is, That you will, to the utmost of your Power, endeavour to promote one, another's Interests; both temporal, as to this World, and spiritual, as to the World to come, by recommending the Practice of true Vertue to each other. And, that the Principles of Vertue may be the better fix'd in your Minds, I would advise you, with all Expedition, to pursue the Knowledge of the *Craft*, and endeavour to become perfect therein. You cannot plead the Want of Opportunities: And, indeed, I must declare to you, that there is no legal Excuseto be offered for Ignorance in the *Craft*: The Vertue of Temperance I have before offered to you; And I shall only mention to you here, That whoever is intoxicated with Liquor, for the Time, ceases to be rational, and of Consequence becomes a Brute, and so not fit to be admitted into the Company of FREE MASONS..

[18]

LECTURE IV.

Read March 8, 1735-6, at the Constitution of a new Lodge at the Fountain in Pipewellgate, Gateshead.

IF the Father of Mankind had kept his first Paradisial State, by an absolute Obedience to the Divine Command, there is no Doubt but his Descendants would have continued in Unity (the greatest Blessing of Society) one with another, and the terrestrial Hierarcny would then have resembled that of the heavenly, wherein the beatified Spirits that compose the same, being limk'd together by Love Divine, and immortal Friendship to one another, have no other Contest, but that generous one, of who can excell in these Principles.

But when, by his Rebellion, Man's Body became corrupt, and his Soul contaminate, and that the grand Enemy, who continually watches over us for our Destruction, had disseminated Discord and Hatred in Man's Nature, a flagrant Instance whereof was early shewn in that unnatural Murther perpetrated by *Adam's* eldest Son upon his righteous Brother. Each succeeding Generation became more and more degenerate, 'till at length almost all Ideas of Virtue and Brotherly love being lost, the headstrong fallen Race sought Renown by Conquest, and waded to their mistaken Honour through Seas of Blood, 'till at length Divine Vengeance overtook them, and ended all their hellish Contests in the Deluge.

The chosen few, who remained untainted with their Crimes, were preserv'd from their Ruin, in the *Ark*, which was the first Piece of *Masonry* under Divine Direction, and built according to true *Geometry*, the Knowledge of which, as well as of several curious and useful Arts, *Noah* and his Sons conveyed to their Descendants, who, about 101 Years after the Deluge, assembled in [19] the Plain of *Shimar*, and built, with wondrous Art, the great City of *Babel*, and that stupendous Tower so much fam'd ever since.

Their Design and End in building this prodigious Tower (as we suppose) was not only for establishing a Name, but also to fix a Centre of Unity and Correspondence, to which they might, upon any Occasion, repair, least for Want of some such Remarkable, they might become dispersed over the Face of the Earth, and by that means loose that Intercourse with one another which they wanted to preserve. But their Designs running counter to the Purpose of the Almighty, what they endeavoured to avoid, he miraculously brought about by the Confusion of Tongues, which gave Origin to the MASONS antient Practice of conversing without

speaking, by means of proper *Signals* expressive of their Ideas. And the Professors of the *Royal Art*, knowing the Necessity they were under of dispersing, in order to populate the Earth, established several mysterious Ceremonials among themselves, to serve as Principles of Unity, and to distinguish one another by in Parts remote.

These small Beginnings were afterwards much improv'd when the *Israelites* came to know the *Secret Art*, and that *Moses* had given them several *Charges*, which have been in Force to this very Day. King *Solomon* added to these *Charges*, and conferred Honours upon the *Craftsmen*, who had so well executed his Designs in perfecting the most beautiful and stupendous Temple that ever was erected. After this MASONRY was improv'd to the highest Pitch of Perfection in the operative Way: So was the Centre of Unity better fix'd, the MASONS *Cabala* became enlarg'd, and the *Great and Good* sought Day by Day to be admitted into the *Sacred Brotherhood*.

After that the great *Nebuchadnezzar* had destroyed the Temple, and all the other glorious Edifices at *Jerusalem*, and carried away the *Jews* Captive to *Babylon*, [20] in order to assist him in those prodigious Works which he design'd there, as his Palace, hanging Gardens, Bridges, Temple, &c. all which he erected to display the Might of his Power, and the Glory of his Dominion, as well as to make it the Centre to which the Desires of the Earth should tend, that Mankind, being allur'd thither by the Charms of the Place, he might have the better Opportunity of securing his wide extended Empire to his Posterity.

But, how vain is humane Forecast! for the Kingdom was soon snatch'd from his Race, and given to *Cyrus the Persian*, who, Seventy Years after their Captivity, restor'd the *Jews* to their Country, and commanded *Jerusalem* and the Temple to be rebuilt; in which Work, the MASONS being distress'd, did, as the following old Verses relate:

*When Sanballat Jerusalem distress'd
With sharp Assaults in Nehemiah's Time,
To War and Work the Jews themselves address'd,
And did repair their Walls with Stone and Lime.
One Hand the Sword against the Foe did shake
The other Hand the Trowel up did take.*

*Of valiant Minds, lo, here a worthy Part,
That quailed not with Ruin of their Wall;
But Captains bold did prove the MASONS Art:
Which doth infer this Lesson unto all,
That, to defend our Country dear from Harm,
To War or Work we either Hand should arm.*

Here was a glorious Instance shewm of that Spirit of Patriotism, which the generous Craft inculcates; which, if rightly considered, amongst many others, must prove [21] one considerable Inducement to the *Brotherhood* to keep firm to their proper Centre as MASONS, and never vary therefrom.

After that the great Architect of the Church had seal'd our Redemption with his Blood, the most of *Masons* became Christians, and added several Divine Truths to their antient Cabal; their Cement became stronger, their Union greater, and their Principles incontestable; for what they had before discern'd faintly, as in a Crepusculum or Twilight, they now saw thoroughly, as in the open Splendour of the Sun. And thus among *true Brethren* it has been kept pure to this Day.

Here, my *Brethren*, I would have you to take Notice, that there never was greater Cause of keeping firm to the *Brotherhood*, than at this Time, when the Minds of Men are irritated one against another, either by Party Jars, or Dissentions in Religion, arising from the vast Variety of Opinions that there are in the World. In this unhappy State of human Affairs, what can afford a more grateful Satisfaction to generous Minds, than to hold free Converse with worthy Men in *Brotherly Love*, tho' different in Points of Religion from one another? All must grant me now that MASONRY is a real Centre of *Unity*.

And, in order the better to render it so, since of late Years the Number of *Masons* has become greatly increased, at a general Assembly of the *Chiefs* of our *Society* held at *London*, it was resolv'd,

First, That as *London* was the greatest Emporium of Trade in the World, and by that Means the most capable of keeping up that Intercourse and Correspondence which should subsist amongst *Masons*, it should be from thence established as the *Metropolis* of MASONRY.

Secondly, That in order to unite *Masons* under one general Head, a *Grand-Master* should be chosen to preside over the whole *Craft*, and to appoint his proper Officers, &c. as mention'd in the *Book of Constitutions*. [22]

Thirdly, That all *Masons* assembling in proper Lodge at any Place, should submit to the antient Ceremonial of Constitution, which, without all Doubt is the strongest Cement of *Masonry*.

Fourthly, That *Provincial Grand-Masters* should be commission'd by Deputation from the *General Grand-Master*, who, in their particular Provinces, in every Respect, are to be invested with the same Power as the *General Grand-Master*. According to which *Provincial Power*, Ye, *Worthy Brethren*, are now to be constituted.

And may the great Architect of the World so direct you, that you may always be found worthy of the great Honour now to be confer'd upon you, viz. *That of being incorporated with, and ingrafted into, the general Body of the Craft*.

So mote it be.

LECTURE V.

Read before a great Assembly of Brethren in London.

THE faithful Traditions and Records of MASONS inform us, That amongst the *Antients*, most, if not all the working *Masons*, form'd themselves into regular Societies, establishing wise Charges and Regulations, to which they indispensibly oblig'd themselves to submit, as also several emblematical Signals, by which to know one another, and to distinguish the *true Brethren* from the *false Pretender*. and in little Time they rendred themselves so considerable, by that *Brotherly Love* and *Harmony* which subsisted amongst them, as well as by those Advantages which the World reap'd from their generous Labours and learned Pursuits, that the

Kings, and great Men of the Earth became desirous of being admitted Brethren of so amicable a Society, and, under their Patronage, [25] many great Things were done, to the immortal Honour of the *Craft*.

The MAGI, and *Learned* MASONS of the East, who were conversant in the *Caballa* of the *Jews*, and *Mythologies* of the *Chaldeans* and *Egyptians*, are esteem'd among Masons to be the first who couch'd the M. or G. Masonry under the O, and certainly no Symbols, (if thoroughly considered,) can be more expressive of the Things aim'd at, than the Masons Symbols are.

These, with all other Articles in *Free Masonry*, have been handed down to us by a very singular and faithful Method, which (as heretofore) will continue on through all succeeding Ages, 'till that high Time, when all *faithful Brethren*, who have been obedient to the Rules and Charges given them by their Lord and Supreme Master, shall receive the Reward of their Labours from his Divine Hand, and be translated into his Rest; whilst those *wicked Masons*, who rejected the *Lapis Augularis* [*Angularis*], which (now to their great Confusion) they see is become the *Cape Stone*; shall receive Punishment instead of Reward, for spoiling the Work of the grand Architect, by introducing Confusion instead of Order, and blending the two Opposites of Light and Darkness together. These erect vain Fabricks, according to their own depraved Imaginations, supporting them by Ignorance, Debility and Deformity, which, when the Tempests blow, come down with mighty Ruin on the Builders Heads, Let the Names of those be eras'd out of the Book M, and their Devices scatter'd as Dust before the Winds,

MOSES, *who was faithful in GOD's House*, was order'd to **take the Shoes from off his Feet**; and why? because the Place whereon he stood was *Holy Ground*. May not all Masons, who approve themselves faithful in the said House, be said in some Sense to do so too?

By *Moses* GOD gave Sanction to the Religion of Nature, and a Summary of its Laws to the World, as [24] also, particular Charges, by which the Servants of his House were to be regulated.

Let Masons ever have these Charges engrav'd on their Hearts, and let their Superiors display them openly, that all that see may be reminded of their Duty.

Let us live within Compass, and never pass the prescrib'd Limits by Rioting, Quarrelling, Intemperance, Obscenity, Political or Religious Disputes, &c. all which tend to the Overthrow of that Harmony which has ever been the Cement of the Lodge, and one of the greatest Glories of Masonry.

Let us walk like upright Men, who square their Actions by the glorious Law of doing as we would be done by. And now, *Brethren*, from the Tabernacle in the Wilderness, let us direct our View to the glorious Temple of *Salem* where the *Shechinah* descended in Clouds of Glory at the Dedication thereof by King *Solomon*, and *fix'd* itself between the Cherubim in the *Holy of Holies*, thence delivering it's oraculous Responses to the faithful *Israelites* for many Ages.. What Glory must have redounded to the Masons concern'd in this Work, who, under the immediate Care and Direction of Heaven, had built a House for the Most High, whom the Heaven of Heavens cannot contain to reside in! Nor were those Masons excluded a Place in this wondrous House, who had so well trac'd out the Designs of the allmighty Architect, and still kept in Pursuit of the Central Glory of the Lodge, where **the two Seals conceal one another**.

To this Centre *Moses* pav'd the Way, and from hence the Path is open to Excellence; but he must be a Master, and well warded too, that can teach it, and he well prepa'd that can receive it. Let the Candidate for Masonry be a Lover of Art, and of undoubted Probity, approv'd for his Humility, not priding himself over his Fellow-Creatures for his Endowments, either in Nature, Art, or Fortune; some have come poor into the Lodge, yet gone out rich in Masonry. [25]

Thus prepar'd, through thick Darkness and Terror of Thought, dehev them up, and let them be led to that Place, where the oriental Sun shall shine upon them, Here the eternal Witness records them in his book, and they become invested with Innocence. May they all for ever possess it, 'till the Close of Masonry dismisses them.

The World now from West to East, from South to North, affords nothing but Objects of Delight and Surprize; now the mystick Gate of Paradise is open'd, and the Tree of Life presents itself, and such as do not transgress the Lodge's Precept, will be admitted to eat the immortal Fruit thereof.

Let us never profane our sacred Privilege, but always with careful Eyes behold the Lodge guarded by Strength, bearing the Sword of Justice, the Key to the adamantine Lock thereof of more Esteem, than those that keep safe the Cabinets of Princes, our Ornaments and Furniture, in real Beauty, surpassing the Works of the greatest Artists.

Our Jewels of such intrinsiek Worth, that all the Treasures of the Orient cannot purchase them; our Principles such, as enoble humane Nature, and raise up the afflicted Heart to cheerful Joy.

Our Profession so honourable, that the greatest Monarchs glory in being admitted amongst us; and so ancient is the Lodge, that no Records can fix its Origin. For, how can it be otherwise than permanent, which has its Foundation fix'd on the stable Centre of the Earth, and its Heaven aspiring Superstructure supported by Columns of Divine Attributes.

Look up to the glittering Roof, and see what Glories ray from thence, and shed benignant Influences on our Heads. Not all the Beauties that adorn the Etherial Spaces, nor all the Splendour of the Heavens can exceed in Beauty or Magnificence our glorious Dome,

GOD is our Sun and Shield.

So mote it be.

[26]

LECTURE VI.

I cannot at this Time offer to you any Thing that I believe will be more agreeable, than an Account of some of the principal Edifices erected by the *Craft*, with some memorable Transactions relative thereto, extracted from the Notes of the *Constitution-book*, &c.

1st, About 101 Years after the Flood, we find the whole Race of *Noah* employ'd in the Vale of *Shinar* in building a City and a great Tower, in order to make to themselves a Name, and to prevent their Dispersion. This Tower was at the Foundation a Square of half a Mile in Compass, consisting of eight square Towers, built over each other, with Stairs on the Out-side round it going up to the Observatory on the Top, 600 Foot high, (Which is 19 Foot higher than the highest Pyramid) whereby the *Babylonians* became the first Astronomers; and in the Rooms of the grand Tower, with arched Roofs supported by Pillars of 75 Foot high, the Idolatrous Worlhip of their god *Belus* (who was the same with *Nimrod* and *Bacchus* of the Ancients) was perform'd.

2dty, The Pyramids of *Egypt*, built by the Descendants of *Mitzaïm*, the second Son of *Ham*, demonstrate the early Taste and Genius of that ancient Kingdom, one of which Pyramids, now standing, is reckoned the first of the seven Wonders of the World. The Marble Stones with which it is built, brought a vast Way, from the Quarries of *Arabia*, were most of them 30 Foot long, and its

Foundation cover'd the Ground of 700 Foot on each Side, or 2800 Foot in Compass, and 481 in perpendicular Height; and in perfecting it were employ'd every Day, for 20 whole Years, 360,000 Men, by some ancient *Egyptian* King, for the Honour of his Empire, and at last to become his Tomb.

3dly, The magnificent Temple of *Dagon* in *Gaza* of the *Philistines*, capacious enough to receive 5000 People under its Roof, that was artfully supported by two main [27] Columns, and was a wonderful Discovery of their great Skill in true Masonry. By Means of these Columns the glorious *Sampson* pull'd down the Temple upon the Lords of the *Philistines*, and was also intangled in the same Death which he drew upon his Enemies for putting out his Eyes, after he had reveal'd his Secrets to his Wife, that betrayed him into their Hands; for which Weakness he never had the Honour to be numbr'd among MASONS.

4. The Temple of *Diana* at *Ephesus*, which, tho' it is suppos'd to have been first built by some of *Japhet's* Posterity, that made a Settlement in *Jonia* about the Time of *Moses*; yet it was often demolished, and then rebuilt for the Sake of Improvements in MASONRY, and we cannot compute the Period of its last glorious Erection (that became one of the seven Wonders of the World) to be prior to that of *Solomon's* Temple; but that long afterwards the Kings of *Lesser Asia* join'd, for 220 Years in finishing it, with 107 Columns of the finest Marble and many of them with most exquisite Sculpture (each at the Expence of a King, by the Master-Mason's *Dresiphon* and *Archiphron*) to support the planked Ceiling and Roof of pure Cedar, as the Doors and Linings were of Cypress: Whereby it became the Mistress of *Lesser Asia* in Length 425 Foot, and in Breadth 220 Foot. Nay, so admirable a Fabrick, that *Xerxes* left it standing when he burnt all the other Temples in his Way to *Greece*, tho' only for the Lust of being talk'd of, on the very Day that *Alexander* the Great was born.,

5thly, The Grand Monarch *Nebuchadnezzar*, by Help of the ingenious Artists of *Judea*, and. other Captives, rais'd the greatest Work upon Earth, viz. the City, Temple, and Walls of *Babylon*, &c. which Walls were in Thickness 87 Foot, in Height 350, and in Compass 480 Furlongs, or 60 British Miles, in an exact Square of 15 Miles a Side, built of large Bricks, cemented with the hard Bitumen of that old Vale of *Shinar*, with 100 [28] Gates of Brass, or 25 a Side, and 250 Towers 10 Foot higher than the Walls. From the said 25 Gates, in each Side, went 25 Streets in streight Lines, or in all 50 Streets, each 15 Miles long, with four half Streets next the Walls, each 200 Foot broad, as the entire Streets were 150 Foot broad: And so the whole City was thus cut out into 676 Squares, each being two Miles and a Quarter in Compass; round which were the Houses built three or four Stories high, well adorn'd, and accommodated with Yards, Gardens, &c. A Branch of the *Euphrates* run through the Middle of it from North to South, over which, in the Heart of the City, was built a stately Bridge in Length a Furlong, and 50 Foot in Breadth, by wonderful Art, for supplying the Want of a Foundation in the River. At the two Ends of this Bridie were two magnificent Palaces; the old Paiacej, the Seat of ancient Kings, at the East-end, upon the Ground of four Squares; and the new Palace at the West-end, built by *Nebuchadnezzar*, upon the Ground of nine Squares, with hanging Gardens (so much celebrated by the *Greeks*) where the lostiest Trees could grow as in the Fields, erected into a Square of 400 Foot on each Side, carried up by Terraces, and sustain'd by vast Arches built upon Arches, until the highest Terrace equall'd the Height of the City-Walls, with a curious Aqueduct to water the whole Gardens. Old *Babel* improv'd, stood on the East-side of the River, and the new Town on the West-side, much larger than the old, and built in order to make this Capital exceed old *Nineveh*, tho' it never had so many Inhabitants by one Half.

The River was begirt with Banks of Brick, as thick as the City-Walls, in Length twenty Miles, viz. fifteen Miles within the City, and two Miles and a Half above and below it, to keep the Water within its Channel; and each Street that cross'd the River had a brazen Gate leading down to the Water on both Banks; and West of the [29] City was a prodigious Lake, in Compass 160 Miles, with a Canal from the River into it, to prevent Inunda'tions in the Summer.

Round the old Tower this mighty Mason and Monarch erected a Temple of two Furlongs on every Side, or a Mile in Compass, where he lodg'd the sacred Trophies of *Solomon's* Temple, and the golden Image 90 Foot high, that he had consecrated in the Plains of *Dura*, as were formerly in the Tower lodg'd many other golden Images, and many precious Things, that were afterwards all seiz'd by *Xerxes*, and Amounted to 21.Millions *Sterling*.

And when all was finish'd, King *Nebuchadnezzar* walking in State in his hanging Gardens, and from thence taking a Review of the whole City, proudly boasted of his mighty Work, saying, *Is not this* Great *Babylon*, *that I have built for the House of the Kingdom, by the Might of my Power, . and for the Honour of my Majesly?* But had his Pride immediately rebuk'd by a Voice from Heaven, and punish'd by brutal Madnes for seven Years, until he gave Glory to the God of Heaven, the Omnipotent Architect of the Universe, which he published by a Decree thro' all his Empire, and died next Year, before his *Great Babylon* was little more than half inhabited (tho' he had led many Nations captive for that Purpose) nor Was it ever fully peopled; for in 21 Years after his Death the Grand *Cyrus* conquer'd it, and remov'd the Throne to *Shushan* in *Persia*.

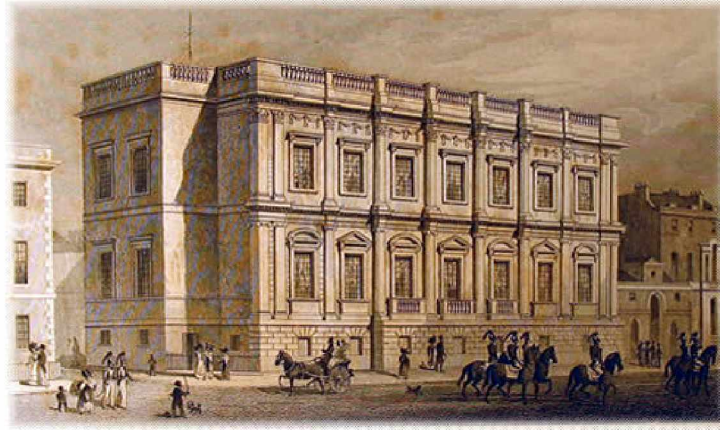
6thly, The *Mausoleum*, or Tomb of *Mausolus*, King of *Caria*, between *Lydia* and *Jonia*, at *Halicarnassus*, on the Side of Mount *Taurus* in that Kingdom, at the Command of his mournful Widow *Artemesia*, as the splendid Testimony of her Love to him, built of the most curious Marble, in Circuit 411 Foot, in Height 25 Cubits, surrounded with: 26 Columns of the most famous Sculpture, and the whole open on all Sides, with Arches 73 Foot wide, perform'd by the four principal Master Masons [30] and Engravers of those Times, viz. the East-Side by *Scopas*, the West by *Leochares*, the North by *Briax*, and the South by *Timotheus*.

7thly, The Tower of *Pharos*, the fifth of the seven Wonders of the World, built by *Ptolomeus Philadelphus*, King of *Egypt*, who was an excellent Architect, on an Island near *Alexandria*, at one of the Mouths of the *Nile*, of wonderful Height, and most cunning Workmanship, and all of the finest Marble, and it cost 800 Talents, or about 480,000 Crowns. The Master of Work under the King was *Sistratus*, a most ingenious Mason; and it was afterwards much admir'd by *Julius Caesar*, who was a good Judge of most Things, tho' chiefly conversant in War and Politicks. It was intended as a light-house for the Harbour of *Alexandria*, from which the Light-houses in the Mediterranean were often call'd *Pharos*. Tho' some, instead of this, mention, as the fifth Wonder, the great Obelisk of *Semiramis*, 150 Foot high, and 24 Foot square at Bottom, or 90 Foot in Circuit at the Ground, all one intire Stone, rising Pyramidically, brought from *Armenia* to *Babylon*, about the Time of the Siege of *Troy*, if we may believe the History of *Semiramis*.

8thly, It should not be forgot that Painters also, and Statuaries, were always reckon'd good MASONS, as much as Builders, Stone-cutters, Bricklayers, Carpenters, Joiners, Upholders or Tent-makers, and a vast many other Craftsmen that could be nam'd, who perform according to Geometry, and the Rules of Building; for it was not without good Reason the Ancients thought that the Rules of the beautiful Proportions in Building were copied, or taken from the Proportions of the Body natural. Hence *Phidias* is reckon'd in the Number of ancient MASONS, for erecting the Statue of the Goddess *Nemesis* at *Rhasnus*, 10 Cubits high; and that of *Minerva* at *Athens* 16 Cubits high; and that of *Jupiter Olympius*, sitting in his Temple in *Achaia*, between the Cities of *Elis* and *Pisa* [31] made of innumerable small Pieces of Porphyry, so exceeding grand and proportion'd, that it was reckon'd one of the seven Wonders; as the famous *Colossus* at *Rhodes* was another, and the greatest Statue that ever was erected, made of Metal, and

dedicated to the Sun, 70 Cubits high, like a great Tower at a Distance, at the Entry of an Harbour, finding wide enough for the largest Ships under Sail, built in twelve Years by *Cares*, a famous Mason and Statuary of *Sieyon*, and Scholar to the great *Lysippus* of the same Fraternity. This mighty *Colossus*, after standing 56 Years, fell by an Earthquake, and lay in Ruines, the Wonder of the World, 'till *Anno Dom.* 600, when the *Soldan* of *Egypt* carried off its Relicts, which loaded 900 Camels.

It would require a large Volumn, to give a Description of the many glorious Fabricks that have been, and are now, in several Parts of the World, wherefore I shall content myself with giving a short Account only of some of the principal ones that adorn this Kingdom.



The Banqueting House at *Whitehall*

1st, The Banqueting House at *Whitehall*, which is the finest one Room upon Earth, conducted by the admirable *Inigo Jones*, that great Reviver of the *Augustan* Stile in *England*, under the Patronage of King *James I*, who built it as a Part of that Superb Palace which he had propos'd. The Plan and Prospect of that glorious Design being still preserv'd, it is esteem'd, by skilful Architects, to excel that of any other Palace in the known Earth, for the Symmetry, Firmness, Beauty, and Conveniency of Architecture, as indeed all Mr. *Jones*'s Designs and Erections are Originals, and at first View discover him to be the Architect: Nay, his mighty Genius prevail'd with the Nobility and Gentry of all *Britain* (for he was as much honour'd in *Scotland* as in *England*) to affect and revive the ancient Stile of MASONRY, too long neglected, as appears by the many curious Fabricks of those Times, one of which shall be now mention'd, the least, and perhaps one of the finest; The famous Gate [32] of the Physick Garden at *Oxford*, raised by *Henry Danvers*, Earl of *Danby*, which cost his Lordship many hundred Pounds, and is as curious a little Piece of Masonry as ever was built there before or since, with the following Inscription on the Front of it, viz.

GLORIAE DEI,
OPTIMI, MAXIMI, HONORI
CAROLI REGIS,
IN USUM ACADAMIAE ET REIPUBLICAE,
ANNO 1632.
HENRICUS COMES DANBY.



Gate of the Physick Garden

2dly, *St. Paul's Cathedral in London*, founded by King *Charles II.* (the old *Gothic* Fabrick being burnt down) much after the *Stile* of *St. Peter's at Rome*, conducted by the ingenious Architect *Sir Christopher Wren.*



3dly, The Royal Palace at *Greenwich*, built according to *Inigo Jones* s Design (which he drew a while before he died) conducted by his Son-in-law *Mr. Webb*: It is now turn'd into an Hospital for Seamen j large, strong and beautiful, and, when compleat, will exceed most of the Kind in the World.

4thly, *Chelsea College*, a fine and commodious Hospital for Soldiers, founded by King *Charles II.* with large and pleasant Walks, Gardens, Canals, &c.



5thly, The Royal Palace of *Holyrood house at Edinburgh*, founded and finished by the same Prince, by the Design and Conduct of *Sir William Bruce*, Baronet, the Master of the Royal Works in *Scotland*. It was an ancient Royal Palace, and rebuilt after the *Augustan* Stile, so neat, that, by competent Judges, it has been esteem'd the finest House belonging to the Crown: And tho' it is not very large, it is both magnificent and convenient both Inside and Outside, with good Gardens, and a very large Park, and all other Accommodations. [33]



6thly. The famous Monument, erected by the City of *London*, where the great Fire begun, all of solid Stone, 102 Foot high from the Ground, a Pillar of the *Dorick Order*, 15 Foot Diameter, with a curious Stair-case in he Middle of black Marble, and an Iron

Balcony on the Top (not unlike those of *Trajan* and *Antonius at Rome*, from whence the City and Suburbs may be viewed) and is the highest Column we know upon Earth. Its Pedestal is 21 Foot square, and 40 Foot high, the Front of which is adorn'd with ingenious Emblems in *Basso Releve*, wrought by that famous Sculptor, Mr. *Gabriel Gibber*, with large *Latin* Inscriptions on the Sides of it; founded *Anno* 1671, and finished *Anno* 1677.

7thly; The *Royal Exchange of London*, rebuilt by the Company of Merchant Adventurers (the old one being Destroy'd by the Fire) all of Stone, after the *Roman Stile*, the finest Structure of that Use in *Europe*, with the King's Statue to the Life of white Marble, in the Middle of the Square (wrought by the famous Master-Carver and Statuary, Mr. *Grinlin Gibbons* who was lastly admir'd all over *Europe*, for his rivalling, if not surpassing, all the *Italian Masters*) on the Pedestal of which is the following Inscription, *viz.*

: CAROLO II. CAESARI BRITANNICO,
 PARTIAE PATRI,
 REGUM OPTIMO, CLEMENTISSIMO, AUGUSTISSIMO,
 GENERIS HUMANI. DELICIIIS,
 UTRIUSQUE FORTUNE VICTORI,
 PACIS EUROPÆ ARBITRO,
 MARIUM DOMINO AC VINDICTI,
 SOCIETAS MERCATORUM ADVENTUR. ANGLIÆ,
 QUE PER CCCC. JAM PROPE ANNOS
 REGIA BENIGNITATE FLORET, [34]
 FIDEI INTEMERATE ET GRATITUDINIS ÆTERNÆ
 HOC TESTIMONIUM
 VENERABUNDA POSUIT
 ANNO SALUTIS HUMANE, 1684,

In English thus,
 TO CHARLES LL. EMPEROR OF BRITAIN,
 FATHER OF HIS COUNTRY,
 BEST, MOST MERCIFUL, AND AUGUST OF KINGS,
 DELIGHT OF MANKIND,
 IN ADVERSITY AND PROSPERITY UNMOV'D,
 UMPIRE OF EUROPE'S PEACE,
 COMMANDER AND SOVEREIGN OF THE SEAS;
 THE SOCIETY OF MERCHANT ADVENT. OF ENGLAND
 WHICH FOR NEAR CCCC. YEARS
 BY ROYAL FAVOUR FLOURESHETH,
 OF UNSHAKEN LOYALTY, AND ETERNAL GRATITUDE
 THIS TESTIMONY
 HAS IN VENERATION ERECTED
 IN THE YEAR OF SALVATION, MDCLXXXIV.

8thly, The famous Theatre of *Oxford*, built by Archbishop *Sheldon*, at his sole Cost, in that King's Time, which, among other his fine Works, was design'd and Conducted also by sir *Cbrislopher Wren*, the Kings Architect; for it is justly admir'd by the Curious. And the *Museum* adjoining to it, a fine Building, raised at the Charge of that illustrious University, where there have been since erected several more *Roman* Buildings, as *Trinity-College Chappel*, *Allhallows Church in Highstreet*, *Peckwater-square* in *Christ-church* College, the new *Printmg-house*, and the *Whole of Queen's College* [35] rebuilt, &c. by the liberal Donations of some eminent benefactors, and by the publick Spirit, Vigilancy and fidelity of the Heads of Colleges, who generally have had a true Taste of *Roman* Architecture.

9thly, The learned University of *Cambridge* not having had the Management of such liberal Donations, have not so many fine Structures; but they have two of the most curious and excellent in *Great Britain* of their kind, the one a *Gothick* Building, *King's-College Chappel*, (unless you except *King Henry VII's Chappel* in *Westminster Abbey*) and the other a *Roman* Building, *Trinity-College Library*.

10thly, The Parish Church of *St. Martin's in Campis*, rebuilt strong, large, and beautiful, at the Cost of the Parishoners. *King George I.* laid the first Stone in the Foundation on the South-east Corner, by his Proxy for the Time, the Bishop of *Salisbury*, who went in orderly Procession, duly attended, and having level l'd the first Stone, gave it two or three knocks with a Mallet, upon which the Trumpets sounded, and a vast Multitude made loud Acclamations of Joy; when his Lordship laid upon the Stone a Purse of 100 Guineas, as a Present from his Majesty for the Use of the Craftsmen. The following Inscription was cut in the Foundation Stone, and a Sheet of Lead put upon it, *viz.*

D. S.
 SEBINISSIMUS REX GEORGIUS,
 PER DEPUTATUM SUUM,
 REVERENDUM ADMODUM IN CARISTO PATREM,
 RICGHARDUM EPISCOPUM SARISBURIENSEM,
 SUMMUM SUUM ELEEMOSYNARIUM,
 ADSISTENTE (REGIS JUSSU)
 DOMINO THO. HEWET, EQU. AUR.
 AEDIFICIORUM REGIORUM CURATORE

PRINCIPALI [36]
PRIMUM HUIUS ECCLESIAE LAPIDEM
POSUIT,
MARTH 19^O, ANNO DOM. 1721.
ANNOQUE REGNI SUI OCTAVO.

In English thus,

SACRED TO GOD.
HIS MOST EXCELLENT MAJESTY KING *GEORGE*,
BY HIS PROXY,
THE RIGHT REVEREND FATHER IN CHRIST,
RICHARD LORD BISHOP OF SALISBURY,
HIS MAJESTY'S CHIEF ALMONER,
ASSISTED (AT HIS MAJESTY'S COMMAND)
BY SIR *THOMAS HEWET*, KNIGHT,
OF HIS MAJESTY'S ROYAL BUILDINGS
PRINCIPAL SURVEYOR,
THE FIRST STONE OF THIS CHURCH
LAID,
THIS 19TH OF MARCH, ANNO DOMINI, 1721,
AND THE EIGHTH YEAR OF HIS REIGN.

11thly, The new Church in the *Strand*, built at a great Expence, and, in the Opinion of good Judges, one of the prettiest Churches in *Christendom*.

12thly, The new Church in *Westminster*, exceedingly enrich'd with fine Work, having two magnificent Portico's, and four Towers, very beautiful.

13thly, The stately new Church at *Greenwich*, a fine one at *Delford*, with a great Number of others in and about *London*, which may vye with most of the Kind abroad.

14thly, It were endless to recount and describe the many curious *Roman* Buildings in *Great Britain* alone, [37] erected since the Revival of *Roman* Masonry; of which few may be here mention'd, besides those already spocen of, *viz.*

The Great Gallery in *Somerset Gardens*.
Gunnersbury House near *Brentford, Middlesex*.
Lindsay House in *Lincolns-Inn Fields*.
York-stairs at the *Thames* in *York-buildings*.
St. *Paul's* Church in *Covent-Garden*, with its noble portico.
The Building and Piazza of *Covent-Garden*
Wilton-Castle in *Wiltshire*.
Castle-Ashby in *Northamptonshire*.
Stoke-Park in *ditto*.
Wing House in *Bedfordshire*.
Chevening House in *Kent*.
Ambrose-Bury in *Wiltshire*.

All design'd by the incomparable *Inigo Jones*, and most of them conducted by him, or by his Son-in-law, Mr. *Web*, according to Mr. *Jones's* Designs.

Besides many more conducted by other Architects, influenced by the same happy Genius; such as,

Bow Church Steeple in *Cheapside*, by Sir *Christopher Wren*.
Hotham House in *Beverly, Yorkshire*,
Melvin House in *Fife*.
Longleate House in *Wiltshire*.
Cbester-le-street House in *Durham County*.
Montague House in *Bloomsbury, London*.
Drumlanrig-Castle in *Nithsdaleshire*.
Castle-Howard in *Yorkshire*.
Stainborough House in *ditto*.
Hopton-Castle in *Linlithgowshire*.
Blenheim-Castle at *Woodstock, Oxfordshire*,
Chatsworth-Castle in *Derbyshire*.
Palace of *Hamilton* in *Clydsdaleshire*.
Wanstead House in *Epping-Forrest, Essex*, [38]
Duncomb-Park in *Yorkshire*.

Mereworth-Castle in *Kent*.
Stirling House, near *Stirling-castle*.
Kinross House in *Kinrossshire*.
Stourton-Castle in *Wiltshire*.
Wilbury House in *ditto*.
Bute-Castle in the *Isle of Bute*.
Walpole House, near *Lin Regis, Norfolk*.
Southampton House in *Bloomsbury, London*.
Lord Chancellor *Talbot's* House in *Lincoln's-Inn Fields*.
Seaton-Delaval in *Northumberland*.
Powis House in *Great Ormond-street, London*.
Burlington House in *Picadilly, Westminster*.
Dormitory of *King's-School, Westminster*.
Tottenham-Park in *Wiltshire*.

These three last are design'd and conducted by the Earl of *Burlington*, who is now esteem'd the best Architect in *Britain*, and his Lordship has obliged the World very much, by publishing the valuable Remains of *Inigo Jones*, for the Improvement of other Architects.

Besides these there are many more of the same *Roman* Style, and yet many more in Imitation of it, which, tho' they cannot be redued to any certain Style, are stately, beautiful and convenient Structures, notwithstanding the Mistakes of their several

Architects. And besides the sumptuous and venerable *Gothick* Buildings, past reckoning, as Cathedrals, Parish-Churches, Chappels, Bridges, old Palaces of the Kings, of the Nobility, of the Bishops and the Gentry, known well to Travellers, and to such as peruse the Histories of Counties and the ancient Monuments of great Families, &c. as many Erections of the *Roman* Style may be review'd in Mr. *Campbell*'s Architect's ingenious Book, call'd *Vitruvius Britannicus*: And if the Disposition for true ancient Masonry prevails for some Time with Noblemen, Gentlemen, [39] and learned Men, (as it is likely it will) this Island will become the Mistress of the Earth, for Designing, Drawing and Conducting, and capable to instruct all other Nations in all Things relating to the ROYAL ART.

LECTURE VII.

I formerly told you, that I would give you a Collection of some Memorables relating to our Society, which you ought all to be acquainted with.

We read (2 Chron. ii. 13.) *Hiram*; King of *Tyre*, (called there *Huram*) in his Letter to King *Solomon*, says, *I have sent a cunning Man, le Hiram Abhi*; not to be translated according to the vulgar *Greek* and *Latin*, *Huram, my Father*, as if this Architect was King *Hiram's* Father; for his Description, *Ver. 14.* Refutes it, and the Original plainly imports, *Huram, of my fathers*, viz. the chief Master-Mason of my Father King *Abibalus* (who enlarg'd and beautified the City of *Tyre*, as ancient Histories inform us, whereby the *Tyrians* at this Time were most expert in Masonry) tho' some think *Hiram* the King might call *Hiram the Architect's* Father, as learned and skilful Men were wont to be called of old Times, or as *Joseph* was called the Father of *Pharaoh*, and as the same is call'd *Solomon's* Father, (2 Chron. iv. 16.) where it is said,

Ghnafah Churam Abhif lammelech Shelemoh.

Did Hiram, his Father, make to King Solomon.

But the Difficulty is over at once, by allowing the Word *Abif* to be the Sirname of *Hiram* the Mason, [40] call'd also (Chap.ii. 13.) *Hiram Abi*, as here *Hiram Abif*; for being so amply describ'd (Chap. ii. 14.) we may easily suppose his Sirname would not be conceal'd, And this Reading makes the sense plain and compleat, viz. *That Hiram, King of Tyre, sent to King Solomon his Namesake Hiram Abif, the Prince of Architects, descnb'd, (1 Kings vii. 14.) to be a Widow's son of the Tribe of Naphthali, and in (2 Chron. ii. 14.) the said King of Tyre calls him the son of a Woman of the Daughters of Dan; and in both Places, that his Father was a Man of Tyre, which Difficulty is remov'd by supposing his Mother was either of the Tribe of Dan, or of the Daughters of the city call'd Dan in the Tribe of Naphthali, and his deceased Father had been a Naphthalite, whence his Mother was call'd a Widow of Naphthali; for his Father is not call'd a Tyrian by Descent, but a Man of Tyre by Habitation; as Obed-Edom the Levite is call'd a Gittite, by living among the Gittites, and the Apostle Paul a Man of Tarsus. But supposing a Mistake in Transcribers, and that his Father was really a Tyrian by Blood, and his Mother one of the Tribe either of Dan or of Naphthali, that can be no Bar against allowing of his vast capacity; for, as his Father was a Worker in Brass, so he himself was fill'd with Wisdom and Understanding, and cunning, to work all Works in Brass: And as King Solomon sent for him, so King Hiram in his Letter to Solomon says, "And now I have sent a cunning Man, endowed with Understanding, skilful to work in Gold, Silver, Brass, Iron, Stone, Timber, Purple, Blue fine Linnen andCrimson; also to grave any Manner of Graving, and to find out every Device which shall be put to him, with thy cunning Men, and with the cunning Men of my Lord David thy Father."*

This divinely inpired Workman maintain'd this Character, in erecting the Temple, and in working the Utensils thereof, far beyond the Performances of *Aholiab* and [41] *Bezaleel*, being also universally capable of all Sorts of Masonry.

2. The Difference betwixt the Book of *Kings* and the Book of *Chronicles* concerning the Princes or Master Masons conducting the Works of the holy Temple according to *Solomon's* Directions, is thus reconciled by our learned Brother Dr. *Anderson*. In 1 *Kings* v.16. they are call'd *Harodim*, Rulers, or Provosts assisting King *Solomon*, who were let over the Work, and their Number there is only 3,300. But, 2 *Chron. 11. 18.* they are call'd *Menatzchim*, Overseers, and Comforters of the People in working, and in Number 3,600 because either 300 might be more curious Artists, and the Overseers of the said 3,300, or rather not so excellent, and only Deputy Masters, to supply their Places in case of Death or Absence, that so there might be always 3,300 actng Masters compleat; or else they might be the Overseers of the 70,000. *Ish Sabbal*, Men of Burden, or Labourers, who were not Masons, but serv'd the 80,000. *Ish Chotzeb*, Men of Hewing, called also *Ghiblim*, Stonecutters and Sculpturers; also *Bonai*, Builders in Stone, Part of which belong'd to *Solomon*, and Part to *Hiram* King of *Tyre*, 1 *Kings* v. 18.

3. In an ancient *English* Manuscript we read, That when the Masters and Wardens met in a Lodge, if need be, the Sheriff of the County, or the Mayor of the City, or Aldermen of the Town in which the Congregation is held, should be made Fellow and Sociate to the Master, in Help of him against Rebels, and for upbearing the Rights of the Realm.

That enter'd Apprentices at their making were cnarg'd not to be Thieves, or Thieves Maintainers; that they should travel honestly for their Pay, and love their Fellows as themselves; and to be true to the King of *England*, and to the Realm, and to the Lodge.

That at such Congregations it shall be enquired, wnether any Master or Fellow has broke any of the Articles [42] agreed to? And if the Offender, being duly cited to appear, prove Rebel, and will not attend, then the Lodge shall determine against him, that he shall forswear [or renounce] his Masonry, and shall no more use this Craft the which if he presume to do, the Sheriff of the County shall prison him, and take all his Goods into the King's Hands, 'till his Grace be granted him, and issued. For this Cause principally have these Congregations been ordain'd, that as well the lowest as the highest should be well and truly served in this Art foresaid throughout all the Kingdom of *England*.

Amen, so mote it be.

4. When King *Henry VII.* was an Infant of four Years old [ca 1461], the Parliament made the following Act against the working Masons, who had, contrary to the Statutes for Labourers, confederated not to work but at their own Price and Wages, Title, *Masons shall not confederate themselves in Chapters and Congregations.*

"Whereas, by yearly Congregations and Confederacies made by the Masons in their general Assemblies, the good Course and Effect of the Statutes for Labourers be openly violated and broken, in Subversion of the Law, and to the great Damage of all the Comons, our said sovereign Lord the King, willing in this Case to provide a Remedy, by the Advice and Assent aforesaid, and at the

special Request of the Commons, hath ordain'd and established, that such Chapters and Congregations shall not be hereafter holden, and, if any such be made, they that cause such Chapters and Congregations, to be assembled and holden, if they thereof be convict, shall be judg'd for Felons, and that the other Masons that come to such Chapters and Congregations, be punished by Imprisonment of their Bodies, and make Fine and Ransom at the King's Will."

This Act has been often urged as [43] seeming to reflect Dishonour on the Fraternity of Free Accepted Masons, tho' it had no Relation to them, nor did they ever neglect their Lodges for it; and when the said King arriv'd to Man's Estate, he was incorporated (together with many of his Lords) with the Free Masons, and solemnly approv'd of their Records and Charges, as good and reasonable to be holden.

Concerning this Act against Masons, take, the Opinion of the great Judge *Coke*. [*Cokes Institutes, Part 3. Fol. 99.*]

"The Cause wherefore this Offence was made Felony, is for that the good Course and Effect of the Statutes of Labourers were thereby violated and broken. Now (says my Lord *Coke*), all the Statutes concerning Labourers before this Act, and whereunto this Act doth refer, are repealed by the fifth Statute of *Eliz. Cap. 4.* whereby the Cause and End of making this Act is taken away; and consequently this Act is become of no Force or Effect, *cessante ratione Legis, cessat ipsa Lex.* And the Indictment of Felony upon this Statute must contain, that those Chapters and Congregations were to the violating and breaking of the good Course and Effect of the Statutes of Labourers, which now cannot be so alledged, because these Statutes be.re-peal'd. Therefore this would be put out of the Charge of Justices of Peace written by Mr. *Lambert*, p. 227."

This Quotation confirms the Tradition of old Masons, that this most learned Judge really belong'd to the ancient Lodge, and was a faithful Brother.

5. The learned Queen *Elizabeth*, because she could not be made a Mason, and being jealous of any Assemblies of her Subjects, whose Business she was not duly appriz'd of, attempted to break up the annual Communication of Masons, as dangerous to her Government: But, [44] as old Masons have transmitted it by Tradition, when the noble Persons her Majesty had commissioned, who had brought a sufficient Posse with them at *York* on *St. John's Day*, were once admitted into the Lodge, they made no Use of Arms, and return'd the Queen a most honourable Account of the *antient Fraternity*, whereby her political Fears and Doubts were dispelled, and she let them alone, as a People much respected by the Noble and the Wise of all the polite Nations, but neglected the Art all her Reign.

6. In an old Record of Masons there is the following Paragraph, *viz.* The Company of Masons, being otherwise term'd *Free Masons* of ancient standing and good Reckoning, by Means of affable and kind Meetings diverse Times, and as a *loving Brotherhood* should use to do, did frequent this mutual Assembly in the Time of King *Henry V.* the twelfth Year of his most gracious Reign, and the said Record describing a Coat of Arms, much the same with that of the *London Company of Freemen Masons*, it is generally believed that the said Company is descended of the *antient Fraternity*; and that in former Times no Man was made free of that Company, until he was install'd in some Lodge of *Free and Accepted Masons*, as a necessary Qualification.. But that laudable Practice seems to have been long in Dissuetude.

The Brethren in foreign Parts have also discovered, that not only the Orders of Warlike Knights, but the Religious too, with several other noble and ancient Societies of Men, have derived their Charges and Regulations from the *Free Masons*. But how many Mimicks of this most honourable Society do we find acted in these Days; for Men becoming more and more loose in their Principles, endeavour to bring into Contempt those whom they see living up to the Principles of moral Virtue, who for that End, as well as others, have let themselves apart. [45]

THE
PRA YERS
Used by
FREE. MASONS in *Lodge.*

PRAYER I.

THE Might of the blessed Father of Heaven, the Wisdom of the glorious Son, with the Goodness of the Holy Ghost, Three Persons in one Godhead, be with us at our Beginning, and give us all Grace so to govern our Lives here, that we may attain to that Bliss which never shall have End. *So be it.*

PRAYER II.

Almighty God, the great Architect of the World, by whom all Societies do subsist, keep us together in Brotherly Love and sacred Friendship; let us never transgress the Rules of our honest Profession, or fly from Thee our immoveable Centre; lodge us in thy Favour, and surround us with thy Proteaion, that, being pure, we may at Length be received into those Mansions of Peace and Bliss, not made with Hands, but eternal in the Heavens. Grant this, O Lord, for thy blessed Son's Sake, who rais'd the Divine Fabrick of the Church. *Amen.* [46]

PRAYER III.

O Great and Holy Triune Being, whose Name is TRUTH, let Error be still absent from us, make Knowledge and Virtue our eager Pursuits; grant us Wisdom to know Thee, and Strength to support us in this our spiritual Warfare; and open the Eye of Truth within

us, that, discerning thy ineffable Beauties, we may be drawn off from the vain and sordid Pleasure of this Life, to *fix* our Loves on Thee, the only Fountain of Happiness. Unite us together as Brethren in the holy Bands of Friendship, for the Sake of thy Glorious Son, to Whom, with Thee, and the Holy Ghost, Three Persons in One God, be ascrib'd all Honour and Glory, Might, Majesty and Dominion, both now, and for ever. *Amen.*

Ecclesiastes, *Chap. xii. Ver. 13.*

Let us hear the Conclusion of the whole Matter. Fear God, and keep his Commandments, for this is the whole Duty of Man.

Ver. 14.

For God shall bring every Work into Judgment, with every secret Thing, whether it be good, or whether it be evil.

N. B. I leave blank the two following Pages, for the *Brethren* to transcribe the Transactions of the late, annual *Grand Feast* therein.,

[47] Blank page

[48] Blank page

[49]

THE
CHARGES
OF A
FREE-MASON
TO BE READ

At the making of NEW BRETHREN, or when the MASTER, shall order it.

The General Heads, *viz.*

OF *God and Religion.* .

II. Of the *Civil Magistrate* supreme and subordinate.

III. Of *Lodges.*

IV. Of *Masters, Wardens, Fellows, and Apprentices.*

V. Of the Management of the *Craft* in working.

VI. Of *Behaviour** *viz.* [50]

1. In the Lodge while constituted.
2. After the Lodge is over and the Brethren not gone.
3. When Brethren meet without *Strangers*, but not in a *Lodge*.
4. In prefence of *Strangers not Masons*.
5. At *Home*, and in the *Neighbourhood*.
6. Towards a *strange Brother*.

I. *Concerning God and Religion.*

A *Mason* is obliged, by his Tenure, to obey the Moral Law; and if he rightly understands the art, he will never be a stupid *Atheist*, nor an irreligious *Libertine*, But tho' in antient Times Masons were charged in every Country to be of the Religion of that Country or Nation, what ever it was, yet it is now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is to be *good Men arid true*, or Men of Honour and Honest by whatever Denominations or Perswasions they may be distinguish'd; whereby MASONRY becomes the Centre of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.

II. *Of the Civil Magistrate supreme and subordinate.*

A *Mason* is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concerned in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to interior Magistrates; for as Masonry hath been injured by War, Btoodshed, and Confusion, so also Kings and Princes have been much disposed to encourage the Craftsmen, because of their Peaceableness and Love, whereby they practically answer'd the Cavils of their [51] Adversaries, and promoted the Honour of the Fraternity who ever flourijhd in Times of Peace; so that if a Brother should be a Rebel against the State, he is not to be, countenanced in his Rebellion, however he may be pitied as an unhappy Man; and, if convicted of no other Crime, so the Loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political jealousy to the Government for the Time being, they cannot expel him from the *Lodge*, and his Relation to it remains indefeasible.

III. Of Lodges.

A *Lodge* is a Place where *Masons* assemble and work; hence that Assembly, or duly organiz'd Society of *Masons*, is call'd a *Lodge*, and every Brother ought to belong to one, and to be subject to its *By-laws* and the *General Regulations*: It is either particular or general, and will be best understood by attending it, and by the Regulations of the *General or Grand Lodge* hereunto annexed. In antient Times, no *Master* or *Fellow* could be absent from it, especially when warn'd to appear at it, without incurring a severe Censure, until it appear'd to the *Master* and *Wardens*, that pure Necessity hinder'd him.

The Persons admitted Members of a *Lodge* must be good and true Men, Free-born, and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

IV. Of Maslers, Wardens, Fellows, and Apprentices.

All Preferment among *Masons* is grounded upon real Worth and personal Merit only, that so the *Lords* may be well serv'd, the Brethren not put to Shame, nor the *Royal Craft* despis'd; therefore no *Master* or *Warden* is chosen by Seniority, but for his Merit. It is Impossible [52] to describe these Things in Writing, and every Brother must attend in his Place, and learn them in a Way peculiar to *this Fraternity*; only Candidates may know, that no *Master* should take an Apprentice, unless he has sufficient Employment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body, that may render him incapable of learning the *Art*, of serving his *Master's* Lord, and of being made a Brother, and then a *Fellow-Craft* in due Time, even after he has serv'd such a Term of Years as the Custom of the Country directs; and that he should be descended of honest Parents, that so, when otherwise qualified, he may arrive to the Honour of being the *Warden*, and then *Master* of the *Lodge*, the *Grand Warden*, and, at Length the *Grand Master* of all the *Lodges*, according to his Merit

No Brother can be a *Warden* until he has pass'd the Part of *Fellow-Craft*, nor a *Master*, until he has acted as a *Warden*, nor *Grand Warden*, until he has been *Master* of a *Lodge*, nor *Grand Master*, unless he has been a *Fellow-Craft* before his Election, who is also to be nobly born, or a Gentleman of the best Fashion, or some eminent Scholar, or some curious Architect, or other Artist, descended of honest Parents, and who is of similar great Merit in the Opinion of the *Lodges*. And, for the better, and easier, and more honourable Discharge of his Office, the *Grand Master* has a Power to chuse his own Deputy *Grand Master*, who must be then, or must have been formerly, the *Master* of a particular *Lodge*, and has the Privilege of acting whatever the *Grand Master*, his *Principal*, should act, unless the said *Principal* be present, or interpose his Authority by a Letter. These Rulers and Governors, supreme and subordinate, of the antient *Lodge*, are to be obeyed in their respective Stations by all the Brethren, according to the old *Charges* and *Regulations*, with all Humility, Reverence, Love and Alacrity. [53]

V. Of the Management of the Craft in working.

All *Masons* shall work honestly on working Days, that they may live creditably on *holy Days*; and the Time appointed by the Law of the Land, or confirm'd by Custom, shall be observed.

The most expert of the *Fellow-Craftsmen* shall be chosen or appointed the *Master* or *Overieer* of the *Lord's* Work, who is to be called *Master* by those that work under him: The *Craftsmen* are to avoid all ill Language, and to call each other by no disobliging Name, but *Brother* or *Fellow*, and to behave themselves courteously within and without the *Lodge*.

The *Master*, knowing himself to be able of Cunning, shall undertake the *Lord's* Work as reasonably as possible, and truly dispense his Goods as if they were his own, nor is he to give more Wages to any Brother or Apprentice than he really may deserve.

Both the *Master* and the *Masons* receiving their Wages justly, shall be faithful to the *Lord*, and honestly finish their Work, whether Task or Journey, nor are they to put the Work to Task that hath been accustom'd to Journey.

None shall discover Envy at the Prosperity of a Brother, nor supplant him, or put him out of his Work, if he be capable to finish the same; for no Man can finish another's Work so much to the *Lord's* Profit [Profit], as he that is thoroughly acquainted with the Designs and Draughts of him that began it.

When a *Fellow-Craftsman* is chosen *Warden* of the Work under the *Master*, he shall be true both to *Master* and *Fellows*, shall carefully oversee the Work in the *Master's* Absence to the *Lord's* Profit, and his Brethren shall obey him.

All *Masons* employ'd, shall meekly receive their Wages without Murmuring or Mutiny, and not desert the *Master*. till the Work is finish'd. [54]

A younger Brother shall be instructed in working, to prevent spoiling the Materials for Want of Judgment and for encreasing and continuing of Brotherly Love.

All the Tools used in Working shall be approved by the *Grand Lodge*.

No Labourer shall be employ'd in the proper Work of *Masonry*, nor shall FREE MASONs work with those that are *not free*, without an urgent Necessity; nor shall they teach Labourers and unaccepted Masons, as they should teach a Brother or Fellow.

VI. Of Behaviour, viz.

I. In the Lodge while constituted.

You are not to hold private Committees, or separate Conversation, without Leave from the *Master*, nor to talk of any Thing impertinent or unseemly, nor interrupt the *Master* or *Wardens*, or any Brother speaking to the *Master*; nor behave yourself ludicrously or jestingly while the *Lodge* is engaged in what is serious and solemn, nor use any unbecoming Language upon any Pretence whatsoever; but to pay due Reverence to your *Master*, *Wardens*, and *Fellows*, and put them to worship.

If any Complaint be brought, the Brother found guilty shall stand to the Award and Determination of the *Lodge*, who are the proper and competent Judges of all such Controversies (unless you carry it by *Appeal* to the *Grand Lodge*) and to whom they ought to be referred, unless a *Lord's* Work be hindred the mean while, in which Case, a particular Reference may be made; but you must never go to Law about what concerneth *Masonry*, without an absolute Necessity apparent to the *Lodge*.

a. Behaviour after the Lodge is over and the Brethren not gone.

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all [55] Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindring him from going when his Occasions call him, or doing or saying any

thing offensive, or that may forbid an easy and free Conversation; for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Picques or Quarrels must be brought within the Door of the *Lodge*, far less any Quarrels about *Religion*, or *Nations*, or *State Policy*, we being only, as *Masons*, of the *Catholick Religion* above-mentioned; we are also of all *Nations*, *Tongues*, *Kindreds*, and *Languages*, and are resolved against all *Politicks*, as what never yet conducted to the Welfare of the *Lodge*, nor ever will. This *Charge* has been always strictly enjoyed and observed, but especially ever since the *Reformation* in *Britain*, or the Dissent and Secession of these Nations from the Communion of *Rome*.

3. Behaviour when Brethren meet without Stangers, but not in a Lodge form'd.

You are to salute one another in a courteous Manner, as you will be instructed, calling each other *Brother*, freely giving mutual Instructions as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that Respect which is due to any Brother, were he not a Mason; for tho' all *Masons* are as *Brethren* upon the same *Level*, yet *Masonry* takes no Honour from a Man that he had before; nay, it rather adds to his Honour, especially if he has deserv'd well of the Brotherhood, who must give Honour to whom it is due, and avoid ill Manners.

4. Behaviour in Presence of Strangers not Masons.

You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated; [56] and sometimes you shall divert a Discourse, and manage it prudently for the Honour of the *Worshipful Fraternity*.

5. Behaviour at Home and in your Neighbourhood.

You are to act as becomes a moral and wise Man; particularly, not to let your Family, Friends, and Neighbours know the *Concerns* of the *Lodge*, &c. but wisely to consult your own Honour, and that of the *antient Brotherhood*, for Reasons not to be mention'd here. You must also consult your Health, by not continuing together too late, or too long from Home, after *Lodge-Hours* are past; and by avoiding of Gluttony or Drunkenness, that your Families be not neglected or injured, nor you disabled from working.

6. Behaviour towards a strange Brother.

You are cautiously to examine him, in such a Method as Prudence shall direct you, that you may not be imposed upon by an ignorant false *Pretender*, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

But if you discover him to be a true and genuine *Brother*, you are to respect him accordingly, and if he is in want, you must relieve him if you can, or else direct him how he may be relieved: You must employ him some Days, or else recommend him to be employed: But you are not charged to do beyond your Ability, only to prefer a poor *Brother*, that is a *good Man* and *true*, before any other poor People in the same Circumstances.

Finally, All these *Charges* you are to observe, and also those that shall be communicated to you in *another Way*; cultivating *Brotherly-Love*, the Foundation and Cape-Stone, the *Cement* and *Glory* of this antient *Fraternity*, [57] avoiding all Wrangling and Quarrelling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your *Honour and Safety*, and no farther: And if any of them do you Injury, you must apply to your own or his *Lodge*, and from thence you may appeal to the *Grand Lodge* at the *Quarterly Communication*, and from thence to the *Annual Grand Lodge*, as has been the antient laudable Conduct of our Forefathers in every Nation; never taking a *legal Course*, but when the Case cannot be otherwise decided, and patiently listning to the honest and friendly Advice of Master and Fellows, when they would prevent your going to Law with *Strangers*, or would excite you to put a speedy Period to all *Law-Suits*, that so you may mind the Affair of *Masonry* with the more Alacrity and Success, but with respect to *Brothers* or *Fellows* at Law, the Master and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren; and if that Submission is impracticable, they must however carry on their *Process* or *Law-Suit* without Wrath and Rancor (not in the common Way) saying or doing nothing which may hinder *Brotherly-Love*, and good Offices to be renew'd and continu'd; that all may see the *benign Influence* of *Masonry*, as all true *Masons* have done from the Beginning of the *World*, and will do to the End of *Time*.

Amen so mote it be.

[58]

General Regulations

FOR THE

USE of the LODGES in and about LONDON and WESTMINSTER, being first approved by the GRAND-LODGE, on the 24th of *June*, 1721, at *Stationers' Hall*, LONDON; when the most Noble Prince JOHN Duke of MONTAGU, was unanimously chosen GRAND-MASTER.

I. THE *Grand Master* or his *Deputy* hath Authority and Right, not only to be present in any true *Lodge*, but also to preside wherever he is, with the Master of the *Lodge* on his Left-hand, and to order his Grand-Wardens to attend him, who are not to act in particular Lodges as Wardens, but in his Presence, and at his Command; because there the *Grand-Master* may command the Wardens of that Lodge, or any other Brethren he pleaseth, to attend and act as his Wardens *pro tempore*.

II. The Master of a particular Lodge, has the Right and Authority of congregating the Members of his Lodge into a Chapter at pleasure, upon any Emergency or Occurrence, as well as to appoint the time and place of their usual forming: And in case of Sickness, Death, or necessary Absence of the Master, the senior Warden shall act as Master *pro tempore*, if no Brother is present

who has been Master of that Lodge before, for in that Case the absent Master's Authority reverts to the last Master then [59] present, tho' he cannot act until the said Senior Warden has once congregated the Lodge, or in his Absence the Junior Warden.

III. The Master of each particular Lodge, or one of the Wardens, or some other Brother by his Order, shall keep a Book containing their *By-Laws*, the Names of their Members, with a List of all the Lodges in Town, and the usual Times and Places of their forming, and all , their Transactions that are proper to be written.

IV. No Lodge shall make more than *five new Brethren* at one Time, nor any Man under the Age of *twenty five*, who must be also his own Master; unless by a Dispensation from the *Grand Master* or his *Deputy*.

V. No Man can be made or admitted a Member of a particular Lodge, without previous Notice *one Month before* given to the said Lodge, in order to make Enquiry into the Reputation and Capacity of the *Candidate*; unless by the Dispensation aforesaid.

VI. But no Man can be entred a *Brother* in any particular Lodge, or admitted to be a Member thereof, without the *unanimous Consent of all the Members of that Lodge* then present when the *Candidate* is propos'd, and their Consent is formally ask'd by the Master and they are to signify their *Consent* or *Dissent* in their own prudent Way, either virtually or in form, but with Unanimity: Nor is this inherent Privilege subject to a Dispensation, because the Member of a particular Lodge are the best Judges of it; and if a fractious Member should be impos'd on them, it might spoil their Harmony, or hinder their Freedom, or even break and disperse The Lodge, which ought to be avoided by all good and true Brethren. . .

VII. Every *new Brother* at his making is decently to cloathe the Lodge, that is, all the Brethren present, and to deposite something for the Relief of indigent and decay'd Brethren, as the *Candidate* shall think fit to bestow, over and above the small Allowance stated by the *By-Laws* [60] of that particular Lodge ; which *Charity* shall be lodged with the Master or Wardens, or the Cashier, if the Members think fit to chuse one.

And the *Candidate* shall also solemnly promise to submit to the *Constitutions, the Charges, and Regulations*, and to such other good *Usages* as shall be intimated in them in Time and Place convenient.

VIII. No Set or Number of Brethren shall withdraw or separate themselves from the Lodge in which they were made *Brethren*, or were afterwards admitted Members, unless the Lodge becomes too numerous ; nor without a Dispensation from the *Grand Master* or his *Deputy*: And when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous Consent of that other Lodge to which they go (*as above regulated*) or else they must obtain the *Grand Master's Warrant* to join in forming a new Lodge.

If any Set or Number of Masons shall take upon themselves to form a Lodge without the *Grand Master's Warrant*, the regular Lodges are not to countenance them, nor own them as *fair Brethren* and duly form'd, nor approve of their Acts and Deeds s but must treat them as *Rebels*, until they humble themselves as the *Grand Master* shall in his Prudence direct, and until he approve of them by his *Warrant*, which must be signified to the other Lodges, as the Custom is when a new Lodge is to be register'd in the List of Lodges.

IX. But if any *Brother* so far misbehave himself as to render his Lodge uneasy, he shall be twice duly admonish'd by the Master or Wardens in a form'd Lodge; and if he will not refrain his Imprudence, and obediently submit to the Advice of the *Brethren*, and reform what gives them Offence, he shall be dealt with according to the *By-Laws* of that particular Lodge, or else in such a Manner as the *Quarterly Communication* shall in [61] their great Prudence think fit; for which a *new Regulation* be afterward, made be afterwards made.

X. The Majority of every particular Lodge, when congregated, shall have the Privilege of giving *Instructions* to their Master and Wardens, before the assembling of the *Grand Chapter, or Lodge*, at the three *Quarterly Communications* hereafter mentioned, and or the *Annual Grand Lodge* too; because their Master and Wardens are their Representatives, and are supposed to speak their Mind,

XL All particular Lodges are to observe the same *Usages* as much as possible ; in order to which, and for cultivating a good Understanding among FREE MASONS, some Members out of every Lodge shall be deputed to visit the other Lodges as often as shall be thought convenient;.

XII. The *Grand Lodge* consists of, and is form'd by the Masters and Wardens of all the regular particular Lodges upon Record, with the *Grand-Master* at their Head, and his *Deputy* on his Left-hand, and the *Grand-Wardens* in their proper Places, and must have a *Quarterly Communication* about *Michaelmas, Christmas, and Lady-Day*, in some convenient Place, as the *Grand-Master* shall appoint, where no *Brother* shall be present, who is not at that time a Member thereof, without a Dispensation; and while he stays, he shall not be allowed to vote, nor even give his Opinion, without leave of the *Grandlodge* ask'd and given, or unless it be duly ask'd by the said Lodge.

All Matters are to be determin'd in the *Grand-Lodge* by a Majority of Votes, each Member having one Vote, and the *Grand-Master* having two Votes, unless the said *Lodge* leave any particular Thing to the Determination of the *Grand-Master*, for the Sake of Expedition.

XIII. At the said *Quarterly Communication*, all Matters that concern the *Fraternity* in general, or particular *Lodges*, or single Brethren, are quietly, sedately, and maturely to be discours'd of and transacted: *Apprentices* must be admitted *Masters* and *Fellow-Craft* only [62] Here, unless by a Dispensation. Here also all Differences that cannot be made up and accommodated privately, nor by a particular *Lodge*, are to be seriously consider'd and decided: And if any *Brother* thinks himself aggrieved by the Decision of this Board, he may appeal to the *annual Grand-Lodge* next ensuing, and leave his Appeal in Writing, with the *Grand-Master*, or his *Deputy*, or the *Grand-Wardens*.

Here also the *Master* or the *Wardens* of each particular Lodge shall bring and produce a List of such Members as have been made, or even admitted in their particular *Lodges* since the last *Communication* of the *Grand-Lodge*: And there shall be a Book kept by the *Grand-Master*, or his *Deputy*, or rather by some Brother whom the *Grand-Lodge* shall appoint for *Secretary*, wherein shall be recorded all the Lodges, with their usual Times and Places of forming, and the Names of all the Members of each Lodge, and all the Affairs of the *Grand-Lodge* that are proper to be written.

They shall also consider of the most prudent and effectual Methods of collecting and disposing of what Money shall be given to, or lodged with them in *Charity*, towards the Relief only of any true Brother fallen into Poverty or Decay, but of none else: But every particular Lodge shall dispose of their own *Charity* for poor Brethren, according to their own *By-Laws*, until it be agreed by all the Lodges (*in a new Regulation*) to carry in the *Charity* collected by them to the *Grand-Lodge*, at the *Quarterly or Annual Communication*, in order to make a common Stock of it, for the more handsome Relief of *poor Brethren*.

They shall also appoint a *Treasurer*, a Brother of good worldly Substance, who shall be a Member of the *Grand-Lodge* by virtue of his Office, and shall be always present, and have Power to move to the *Grand-Lodge* any thing, specially what concerns his

Office. To him shall be committed all Money rais'd for *Charity*, or for any other [63] Use of *the Grand-Lodge* which he shall write down in a Book, with the respective Ends and Uses for which the several Sums are intended; and shall expend or disburse the same by such a *certain Order* sign'd, as the *Grand-Lodge* shall afterwards agree to in a *new Regulation*: But he shall not vote in chusing a *Grand-Master* or *Wardens*, though in every other Transaction. As in like manner the *Secretary* shall be a Member of the *Grand-Lodge* by virtue of his Office, and vote in every thing except in chusing a *Grand-Master* or *Warden*.

The *Treasurer* and *Secretary* shall have each a *Clerk*, who must be a Brother and *Fellow-Craft*, but never must be a Member of the *Grand-Lodge*, nor speak without being allow'd or desir'd.

The *Grand Master*, or his *Deputy*, shall always command the *Treasurer* and *Secretary*, with their *Clerks* and *Books*, in order to see how Matters go on, and to know what is expedient to be done upon any emergent Occasion.

Another Brother (who must be a *Fellow-Craft*) should be appointed to look after the Door of the *Grand-Lodge*, but shall be no Member of it.

But these Offices may be farther explain'd by a *new Regulation*, when the Necessity and Expediency of them may more appear than at present to the Fraternity.

XIV. If at any *Grand-Lodge*, stated or occasional, quarterly or annual, the *Grand-Master* and his *Deputy* should be both absent, then the present *Master* of a *Lodge*, that has been the longest a *Free-Mason*, shall take the Chair, and preside as *Grand-Master pro tempore*; and shall be vested with all his Power and Honour for the Time; provided there is no Brother present that has been *Grand-Master* formerly, or *Deputy Grand-Master*; for the last *Grand-Master* present, or else the last *Deputy* present, should always of Right take Place in the Absence of the present *Grand-Master* and his *Deputy*.

XV. In the *Grand-Lodge* none can act as *Wardens* [64] But the *Grand-Wardens* themselves, if present; and if absent, the *Grand-master*, or the Person who presides in his Place, shall order private *Wardens* to act as *Grand-Wardens pro tempore*, whose Places are to be supply'd by two *Fellow-Craft* of the same *Lodge*, call'd forth to act, or sent thither by the particular *Master* thereof; or if by him omitted, then they shall be call'd by the *Grand-Master*, that so the *Grand-Lodge* may be always compleat.

XVI. The *Grand-Wardens*, or any others, are first to advise with the *Deputy* about the Affairs of the *Lodge* or of the Brethren, and not to apply to the *Grand-Master* without the Knowledge of the *Deputy*, unless he refuse his Concurrence in any certain necessary *Affair*; in which Case, or in Case of any Difference between the *Deputy* and the *Grand-Wardens*, or other Brethren, both Parties are to go by Concert [Consent?] to the *Grand-Master*, who can easily decide the Controversy and make up the Difference by virtue of his great Authority.

The *Grand-Masler* should receive no Intimation of Busiess concerning *Masonry*, but from his *Deputy* except in such certain Cases as his *Worship* can well Judge of; for if the Application to the *Grand-Master* be irregular, he can easily order the *Grand-Wardens*, or any other Brethren thus applying, to wait upon his *Deputy* who is to prepare the Business speedily, and to lay it orderly before his *Worship*.

XVII. No *Grand-Master*, *Deputy Grand-Master*, *Grand-Wardens*, *Treasurer*, *Secretary*, or whoever acts for them, or in their Stead *pro tempore*, can at the same Time be the *Masler* or *Warden* of a particular *Lodge*; but as soon as any of them has honourably discharg'd his *Grand-Office*, he returns to that Post or Station in his particular *Lodge*, from which he was call'd to officiate above.

XVIII. If the *Deputy Grand-Master* be sick, or necessarily absent, the *Grand-Master* may chuse any [65] *Fellow-Craft* he pleases to be his *Deputy pro tempore*: But he that is chosen *Deputy* at the *Grand-Lodge*, and the *Grand-Wardens* too, cannot be discharged without the Cause fairly appear to the Majority of the *Grand-Lodge*; and the *Grand-Master*, if he is uneasy, may call a *Grand-Lodge* on purpose to lay the Cause before them, and to have their Advice and Concurrence: In which Case, the Majority of the *Grand-Lodge*, if they cannot reconcile the *Master* and his *Deputy*, or his *Wardens*, are to concur in allowing the *Master* to discharge his said *Deputy* or his said *Wardens*, and to chuse another *Deputy* immediately; and the said *Grand-Lodge* shall chuse other *Wardens* in that Case,, that Harmony, and Peace may be preserved.

XIX. If the *Grand-Master* should abuse his Power, and render himself unworthy of the Obedience and Subjection of the *Lodges*, he shall be treated in a Way; and Manner to be agreed upon in a *new Regulation*; because hitherto the antient Fraternity have had no Occasion for it, their former *Grand-Masters* having all behaved themselves worthy of that honourable Office..

XX. The *Grand-Master*, with his *Deputy* and *Wardens*, shall (at least once) go round and visit all the *Lodges* about Town during his *Masterhip*.

XXI. If the *Grand-Master* die during his *Maslership*, or by Sickness, or by being beyond Sea, or any other Way should be render'd incapable of discharging his Office, the *Deputy*, or in his Absence, the *Senior Grand-Warden*, or in his Absence the *Junior*, or in his Absence any three present *Masters* of *Lodges*, shall join to congregate the *Grand-Lodge* immediately, to advise together upon that Emergency, and to send two of their Number to invite the last *Grand-Master* to resume his Office, which now in Course reverts to him; or if he refuse, then the next last, and so backward: but if no former *Grand-Master* can be found, then the *Deputy* [66] shall act as *Principal*, until another is chosen; or if there be no *Deputy*, then the oldest *Master*.

XXII. The Brethren of all the *Lodges* in and about *London* and *Wesminster*, shall meet at an *annual Communication and Feast*, in some convenient Place, on St. JOHN *Baptist's* Day or else on St. JOHN *Evangelist's* Day, as the *Grand-Lodge* shall think fit by a *new Regulation*, having of late Years met on St. JOHN *Baptist's* Day: Provided,

The Majority of the *Masters* and *Wardens*, with the *Grand-Master*, his *Deputy* and *Wardens*, agree at their quarterly *Communication*, three Months before; that there shall be a *Feast*, and a *General Communication* of all the Brethren: For if either the *Grand-Masler*, or the Majority of the particular *Masters*, are against it, it must be dropt for that Time.

But whether there shall be a *Feast* for all the Brethren, or not, yet the *Grand-Lodge* must meet in some convenient Place annually on St. JOHN'S Day; or if it be *Sunday*, then on the next Day in order to chuse every Year a new *Grand Master*, *Deputy*, and *Wardens*.

XXIII. If it be thought expedient, and the *Grandmaster*, with the Majority of the *Masters* and *Wardens*, agree to hold a *Grand Feast*, according to the antient laudable Custom of *Masons*, then the *Grand Warden* shall have the Care of preparing the *Tickets*, seal'd with the *Grand-Master's* Seal, of disposing of the *Tickets*, of receiving the Money for the *Tickets*, of buying the Materials of the *Feast*, of finding out a proper and convenient Place to feast in; and of every other Thing that concerns the Entertainment,

But that the Work may not be too burthensome to the two *Grand Wardens*, and that all Matters may be expediously and safely managed, the *Grand-Master*, or his *Deputy*, shall have Power to nominate and appoint a certain Number of *Stewards*, as his

Worship shall think fit, to act in Concert with the two Grand-Wardens; all [67] Things relating to the Feast being decided amongst them by a Majority of Voices; except the Grand-Master or his Deputy interpose by a particular Direction or Appointment.

XXIV. The *Wardens* and *Stewards* shall, in due Time, wait upon the Grand-Master, or his Deputy, for Directions and Orders about the Premises; but if his *Worship* and his Deputy are sick, or necessarily absent, they shall call together the Masters and Wardens of Lodges to meet on Purpose for their Advice and Orders; or else they may take the Matter wholly upon themselves, and do the best they can.

The *Grand-Wardens* and the *Stewards* are to account for all the Money they receive, or expend, to the Grand-Lodge, after Dinner, or when the Grand-Lodge shall think fit to receive their Accounts.

If the *Grand-Master* pleases, he may in due Times surnmon all the *Masters* and *Wardens* of Lodges to consult with them about ordering the *Grand Feast*, and about any Emergency or accidental Thing relating thereunto, that may require Advice; or elae to take it upon himself altogether.

XXV. The Masters of Lodges shall each appoint one experienced and discreet Fellow-Craft of his Lodge, to compose a *Committee*, consisting of one from every Lodge, who shall meet to receive, in a convenient Apartment, every Person that brings a Ticket, and shall have Powers to discourse him, if they think fit, in order to admit him, or debar him, as they shall see Cause: *Provided* they send no Man away before they have acquainted all the Brethren within Doors with the Reasons thereof, to avoid Mistakes; that so no true Brother may be debarr'd, nor a false Brother, or mere Pretender, admitted. This *Committee* must meet very early on St. JOHN'S Day at the Place, even before any Persons come with Tickets,

XXVI. The *Grand-Master* shall appoint two or more *Trusty Brethren* to be Porters or Door-keepers, who are [68] also to be early at the Place, for some good Reasons; and who are to be at the Command of the *Committee*.

XXVII. The *Grand-Wardens*, or the *Stewards*, shall appoint before-hand such a Number of Brethren to serve at Table as they think fit and proper for that Work; and they may advise with the *Masters* and *Wardens* of Lodges about the most proper Persons, if they please, or may take in such by their Recommendation; for none are to serve that Day, but *Free* and *Accepted Masons*, that the Communication may be free and harmonious.

XXVIII. All the Members of the *Grand-Lodge* must be at the Place long before Dinner, with the *Grand-Master*, or his *Deputy*, at their Head, who shall retire and form themselves. And this is done, in order,

1. To receive any *Appeals* duly lodged, as above regulated, that the *Appellant* may be heard, and the *Affair* may be amicably decided before Dinner, if possible; but if it cannot, it must be delayed till after the *new Grand-Master* is elected; and if it cannot be decided after Dinner, it may be delayed, and referr'd to a *particular Committee*, that shall quietly adjust it, and make Report to the next *Quarterly Communication*, that Brotherly-Love may be preserved.

2. To prevent any Difference or Disgust which may be feared to arise that Day; that no Interruption may be given to the Harmony and Pleasure of the GRAND FEAST.

3. To consult about whatever concerns the Decency and Decorum of the *Grand- Assembly*, and to prevent all Indecency and ill Manners, the Assembly being promiscuous.

4. To receive and consider of any good Motion, or any momentuous and important *Affair*, that shall be brought from the particular Lodges, by their Representatives, the several Masters and Wardens. [69]

XXIX. After these Things are discuss'd, the *Grand-Master* and his *Deputy*, the *Grand-Wardens*, or the *Stewards*, the *Secretary*, the *Treasurer*, the *Clerks*, and every other Person, shall withdraw, and leave the *Masters* and *Wardens* of the particular Lodges alone, in order to consult amicably about electing a *New Grand-Master*, or continuing the *present*, if they have not done it the Day before; and if they are unanimous for continuing the *present* *Grand-Master*, his *Worship* shall be call'd in, and humbly desired to do the *Fraternity* the Honour of ruling them for the Year ensuing; and after Dinner it will be known whether he accepts of it or not: For it should not be discover'd but by the Election itself.

XXX. Then the *Masters* and *Wardens*, and all the Brethren may converse promiscuously, or as they please to sort together, until the Dinner is coming in, when every Brother takes his Seat at Table.

XXXI. Some Time after Dinner the *Grand-Lodge* is form'd, not in Retirement, but in the Presence of all the Brethren, who yet are not Members of it, and must not therefore speak until they are desired and allowed.

XXXII. If the *Grand-Master* of last Year has consented with the *Master* and *Wardens* in private, before Dinner, to continue for the Year enjmg; then *one of the Grand-Lodge*, deputed for that Purpose, shall represent to all the Brethren his *WORSHIP'S* good Government, &c. And turning to him, shall, in the Name of the *Grand-Lodge*, humbly request him to do the *Fraternity* the great Honour (if nobly born if not the great Kindness of continuing to be their *Grand-Master* for the Year ensuing. And his *Worship* declaring his Consent by a Bow or a Speech, as he pleases, the said *deputed Member* of the *Grand-Lodge* shall proclaim him *Grand-Master*, and all the Members of the *Lodge* shall salute him in due Form. And all the Brethren shall for a few Minutes have leave to declare their Satisfaction, Pleasure, and Congratulation. [70]

XXXIII. But if either the *Master* and *Wardens* have not in private this Day before Dinner, nor the Day before desir'd the *last Grand-Master* to continue in the *Mastership* another Year; or if he, when desir'd, has not consented: Then,

The *last Grand-Master* shall nominate his Successor for the Year ensuing, who, if unanimously approv'd by the *Grand-Lodge*, and if there present, shall be proclaimed, saluted, and congratulated the *new Grand-Master* as above hinted, and immediately install'd by the *last Grand-Master*, according to Usage.

XXXIV. But if that Nomination is not unanimously approv'd, the *new Grand-Master* shall be chosen immediately by *Ballot*, every *Master* and *Warden* writing his Man's Name, and the *last Grand-Master* writing his Man's Name too; and the Man, whole Name the *last Grand-Master* shall first take out, casually or by Chance, shall be *Grand-Master* for the Year ensuing; and if present, he shall be proclaim'd, saluted, and congratulated, as above hinted, and forthwith install'd by the *last Grand-Master*, according to Usage.

XXXV. The *last Grand-Master* thus continued, or the *new Grand-Master* thus install'd, shall next nominate and appoint his *Deputy Grand-Master*, either the last or a new one, who shall be also declar'd, saluted, .and congratulated as above hinted.

The *Grand-Master* shall also nominate the new *Grand-Wardens*, and if unanimously approv'd by the *Grand-Lodge*, shall be declar'd, saluted, and congratulated, as above hinted; but if not, they shall be chosen by *Ballot*: in the same Way as the *Grand-Master* As the *Wardens* of private Lodges are also to be chosen by *Ballot* in each *Lodge*, if the Members thereof do not agree to their *Master's* Nomination.

XXXVI. But if the *Brother*, whom the present *Grand-Master* shall nominate for his *Successor*, or whom the Majority of the *Grand-Lodge* shall happen to chuse [71] by *Ballot*, is, by Sickness, or other necessary Occasion, absent from the *Grand Feast*, he cannot

be proclaimed the *new Grand-Master*, unless the *old Grand-Master*, or some of the *Masters* and *Wardens* of the *Grand-Lodge*, can vouch, upon the *Honour* of a *Brother*, that the said Person, so nominated or chosen, will readily accept of the said Office; in which Case the *old Grand-Master* shall act as Proxy, and shall nominate the *Deputy* and *Wardens* in his Name, and in his Name also receive the usual Honours, Homage, and Congratulation.

XXXVII. Then the *Grand-Master* shall allow any *Brother*, *Fellow-Craft*, or *Apprentice* to speak, directing his Discourse to his *Worship*; or to make any Motion for the Good of the Fraternity, which shall be either immediately considered and finished, or else referr'd to the Consideration of the *Grand-Lodge* at their next *Communication*, stated or occasional. When that is over,

XXXVIII. The *Grand-Master* or his *Deputy*, or some *Brother* appointed by him, shall harrangue all the Brethren, and give them good Advice: And lastly, after some other Transactions, that cannot be written in any Language, the Brethren may go away, or stay longer, as they please.

XXXIX. Every *Annual Grand-Lodge* has an inherent Power and Authority to make *new Regulations*, or to alter these, for the real Benefit of this *antient Fraternity*. Provided always that *the old LAND-MARKS* be carefully preserved, and that such Alterations and *new Regulations* be proposed and agreed to at the third *Quarterly Communication* preceding the *Annual Grand Feast*; and that they be offered also to the Perusal of all the Brethren before Dinner, in writing, even of the youngest *Apprentice*; the Approbation and Consent of the *Majority* of all the Brethren present being absolutely necessary to make the same binding and obligatory; which must, after Dinner, and after the *new Grand-Master* is install'd, be solemnly desir'd; as it was desir'd [72] and obtain'd for these REGULATIONS, when propos'd by the GRAND-LODGE, to about 150 Brethren, on St. JOHN Baptist's Day, 1721.

POSTSCRIPT.

Here follows the Manner of constituting NEW LODGE, according to the ancient Usages of MASONS.

A *New Lodge*, for avoiding many Irregularities, shall be solemnly constituted by the *Grand-Master*, with his *Deputy* and *Wardens*: or in the *Grand-Master's* Absence the *Deputy* shall act for his *Worship*, and shall chuse some *Master* of a *Lodge* to assist him; or in case the *Deputy* is absent, the *Grand-Master* shall call forth some *Master* of a *Lodge* to act as *Deputy pro tempore*.

The *Candidates*, or the new *Master* and *Wardens*, being yet among the *Fellow-Craft*, the *Grand-Master* shall ask his *Deputy* if he has examined them, and finds the *Candidate-Master* well skill'd in the *noble Science* and the *Royal Art*, and duly instructed in our *Mysteries*, &c.

And the *Deputy* answering in the Affirmative, he shall (*by the Grand-Master's Order*) take the *Candidate* from amongst his *Fellows*, and present him to the *Grand-Master*, saying, *Right Worshipful Grand-Master, the Brethren here desire to be form'd into a new Lodge, and I present this my worthy Brother to be their Master, whom I know to be of good Morals and great Skill, true and trusty, and a Lover of the whole Fraternity, wheresoever dispersed over the Face of the Earth.* [73]

Then the *Grand-Master*, placing the *Candidate* on his Left-hand, having ask'd and obtain'd the unanimous Consent of all the *Brethren*, shall say, *I constitute and form these good Brethren into a new-Lodge, and appoint you Master of it, not doubting of your Capacity and Care to preserve the Cement of the Lodges, &c.* with some other Expressions that are proper and usual on that Occasion, but not proper to be written.

Upon this the *Deputy* shall rehearse the *Charges of Master*, and the *Grand-Master* shall ask the *Candidate*, saying, *Do you submit to these Charges, as Masters have done in all Ages? And the Candidate* signifying his cordial Submission thereunto, the *Grand-Master* shall, by certain significant Ceremonies and antient Usages, install him, and present him with the *Constitutions*, the *Lodge-Book*, and the *Instruments* of his Office, not all together, but one after another; and after each of them, the *Grand-Master*, or his *Deputy*, shall rehearse the short and pithy *Charge*, that is suitable to the Thing presented.

After this, the Members of this *new Lodge*, bowing all together to the *Grand-Master*, shall return his *Worship* Thanks, and immediately do their *Homage* to their *new Master*, and signify their Promise of Subjection and Obedience to him by the usual *Congratulation*.

The *Deputy* and the *Grand-Wardens*, and any other Brethren present, that are not Members of this *new Lodge*, shall next congratulate the *new Master*; and he shall return his becoming Acknowledgments to the *Grand-Master* first, and to the rest in their Order.

Then the *Grand-Master* desires the *new Master* to enter immediately upon the Exercise of his Office, in chusing his *Wardens*: And the *new Master* calling forth two *Fellow-Craft*, presents them to the *Grand-Master* for his Approbation, and to the *new Lodge* for their Consent. And that being granted,

The *Senior* or *Junior Grand-Warden*, or some *Brother* [74] for him, shall rehearse the *Charges of Wardens*; and the *Candidates* being solemnly ask'd by the *new Master*, shall signify their Submission thereunto.

Upon which the *new Master*, presenting them with the *Instruments of their Office*, shall, in due Form, install them in their proper Places; and the Brethren of that *new Lodge* shall signify their Obedience to the *new Wardens* by the usual *Congratulation*.

And this *Lodge* being thus complasly. constituted, shall be register'd in the *Grand-Master's* Book, and by his Order notified to the other Lodges..

A SHORT CHARGE To be given to new admitted BRETHREN.

YOU are now admitted by the unanimous Consent of the Lodge, a *Fellow* of our most Antient and Honourable SOCIETY; *Antient*, as having subsisted from Times immemorial, and *Honourable*, as tending in every Particular to render a Man so, that will be but conformable to its glorious Precepts. The greatest Monarch in all Ages, as well of *Asia* and *Africa* as of *Europe* have been Encouragers of the *Royal Art*; and many of them have presided as *Grand-Masters* over the *Masons* in their respective Territories, not thinking it any Lessening to their Imperial Dignities to level themselves with their *Brethren* in MASONRY, and to act as they did.

[75] The World's great *Architect* is our *Supreme Master*, and the unerring Rule he has given us, is that by which we work.

Religious Disputes are never suffered in the Lodge; for as *Masons*, we only pursue the universal Religion or the Religion of Nature. This is the Cement which unites Men of the most different Principles in one sacred Band, and brings together those who were the most distant from one another.

There are three general Heads of Duty which *Masons* ought always to inculcate, *viz.* to *GOD*, our *Neighbours*, and *Ourselves*.

To *GOD*, in never mentioning his Name but with that reverential Awe which becomes a Creature to bear to his Creator, and to look upon him always as the *Summum Bonum* which we came into the World to enjoy; and according to that View to regulate all our Pursuits.

To our *Neighbours*, in acting upon the Square, or doing as we would be done by.

To *Ourselves*, in avoiding all Intemperances and Excesses, whereby we may be rendered incapable of following our Work, or led into Behaviour unbecoming our laudable Profession, and in always keeping within due Bounds, and free from all Pollution.

In the State, a *Mason* is to behave as a peaceable and dutiful Subject, conforming cheerfully to the Government under which he lives.

He is to pay a due Deference to his Superiors, and from his Inferiors he is rather to receive Honour with some Reluctance, than to extort it.

He is to be a Man of Benevolence and Charity, not sitting down contented while his Fellow-Creatures, but much more his *Brethren*, are in Want, when it is in his Power (without prejudicing himself or Family) to relieve them.

In the Lodge, he is to behave with all due Decorum, [76] lest the Beauty and Harmony thereof should be disturbed or broke.

He is to be obedient to the Master and presiding Officers, and to apply himself closely to the Business of *Masonry*, that he may the sooner become a Proficient therein, both for his own Credit, and that of the Lodge.

He is not to neglect his own necessary Avocations for the Sake of *Masonry*, nor to involve himself in Quarrels with those who through Ignorance may speak Evil of, or ridicule it.

He is to be a Lover of the Arts and Science; and to take all Opportunities of improving himself therein.

If he recommends a Friend to be made a *Mason*, he must vouch him to be such as he really believes will conform to the aforesaid Duties, lest, by his Misconduct at any Time the Lodge should pass under some evil Imputations. Nothing can prove more shocking to all faithful *Masons*, than to see any of their *Brethren* profane or break through the sacred Rules of their Order, and such as can do it, they wish had never been admitted.

THE Book M:

Part II.

CONTAINING

The SONGS, POEMS &. of FREE MASONS; with an Account of the Places where *Regular Lodges* are held.

Newcastle upon Tyne

Printed by LEONARD UMFREVILLE
and COMPANY, 1736.

[1]

THE
MASTER'S SONG:
OR, THE
History of MASONRY,

By Dr. ANDERSON.

To be sung with a *CHORUS*, when the MASTER shall give Leave, either one Part only, or all together, as he pleases.

PART I.

I.

ADAM, the first of human Kind,
Created with *Geometry*
Imprinted on his Royal Mind,
Insstructed soon his Progeny
Cain- and *Seth*, who then improv'd
The lib'ral Science in the Art [2]
Of *Architecture*, which they lov'd,
And to their Offspring did impart;

II.

Cain a City fair and strong
First built, and call'd it *Consecerate*,
From *Enoch's* Name, his eldest Son,
Which all his Race did imitate:
But godly *Enoch*, of *Seth's* Loins,
Two Columns rais'd with mighty Skill:
And all his Family enjoins
True Colonading to fulfil.

III.

Our Father *Noah* next appear'd,
A *Mason* too divinely taught;
And by Divine Command uprear'd
The *Ark* that held a goodly Fraught:
*Twas built by true *Geometry*,
A Piece of *Architecture* fine;
Help'd by his Sons, in Number *Three*,
Concurring in the grand Design.

IV.

So from the gen'ral Deluge none
Were sav'd, but *Masons* and their
Wives:
And all Mankind from them alone
Descending, *Architecture* thrives;
For they, when multiply'd amain,
Fit to disperse and fill the Earth, [3]
In *Shinar's* large and lovely Plain
To MASONRY gave second Birth.

V.

For most of Mankind were employ'd,
To build the City and the Tow'r;
The Gen'ral Lodge was overjoy'd,
In such Effects of *Masons* Pow'r;
'Till vain Ambition did provoke
Their Maker to confound their Plot;
Yet tho' with Tongues confus'd they
spoke,
The learned *Art* they ne'er forgot.

CHORUS.

*Who can unfold the Royal Art?
Or sing its Secrets in a Song?
They're safely kept in Mason's Heart,
And to the antient Lodge belong.*

[*Stop here to drink the present Grand-
Master's Health.*]

PART II.

I.

THUS when from *Babel* they disperse
In Colonies to distant Climes,
All *Masons true*, who could rehearse
Their Works to those of after Times; [4]
King *Nimrod* fortify'd his Realm,
By Castles, Tow'rs, and Cities fair:
Mitzra'm, who rul'd at *Egypt's* Helm,
Built *Pyramids* stupendous there.

II.

Nor *Japhet*, and his gallant Breed,
Did less in *Masonry* prevail;
Nor *Shem*, and those that did succeed
To promis'd Blessings by Entail;
For Father *Abram* brought from *Ur*
Geometry, the Science good;
Which he reveal'd, without Demur,
To all descending from his Blood.

III.

Nay *Jacob's* Race at length were taught,
To lay aside the Shepherd's Crook,
To use *Geometry* were brought,

Whilst under *Phar'oh's* cruel Yoke;
'Till *Mose's* Master-Mason rose,
And led the *Holy Lodge* from thence,
All *Masons* train'd, to whom he chose,
His curious Learning to dispense.

IV.

Aholiab and *Bezaleel*,
Inspired Men, the *Tent* uprear'd;
Where the *Shechinah* chose to dwell,
And Geometrick Skill appear'd: [5]
And when these valiant *Masons* fill'd
Canaan, the learn'd *Phenicians* knew
The Tribes of *Isra'l* better skill'd
In *Architecture* firm and true.

V.

For *Dagon's* House in *Gaza* Town,
Artfully propt by *Columns two*;
By *Samson's* mighty Arms pull'd down
On Lords *Philistian*, whom it slew;
Tho* 'twas the finest *Fabrick* rais'd
By *Canaan's* Sons, could not compare
With the CREATOR'S *Temple* prais'd,
For glorious Strength and Structure fair.

VI.

But here we slop a while-to toast
Our Master's Health and Wardens both;
And warn you all to shun the Coast
Of *Samson's* Shipwreckt Fame and
Troth;
His *Secrets* once to Wise disclos'd,
His Strength was fled, his Courage
tame'd^
To cruel Foes he was exposed,
And never was a *Mason* nam'd.

CHORUS.

*Who can unfold the Royal Art?
Or stng its Secrets in a Song? [6]
They're safely kept in Mason's Heart,
And to the antient Lodge belong.*

[*Stop here to drink the Health of the
Master and Wardens of this particular
Lodge.*]

PART III.

I.

WE sing of *Masons* antient Fame,
When fourscore Thousand *Craftsmen*
slood
Under the Masters of great Name,
Three Thousand and six Hundred good,
Employ'd by *Solomon* the Sire,
And *Gen'ral Master-Mason* too;
As *Hiram* was in stately *Tyre*,
Like *Salem* buih by *Masons true*.

II.

The *Royal Art* was then divine,
The *Crsftsmen* counsell'd from above,
The *Temple* did all Works outshine,
The wond'ring World did all approve;
Ingenious Men from every Place,
Came to survey the glorious Pile;
And, when return'd, began to trace,
And imitate its lofty Stile.

III.

At length the *Grecians* came to know
Geometry, and iearn't the Art, [7]
Which great *Pythagoras* did show,
And glorious *Euclid* did impart;
Th'amazing *Achimites* too,
And many other Scholars good;
Till antient *Romans* did review
The *Art* and *Science* understood;

IV.

But when proud *Asia* they had quell'd,

And *Greece* and *Egypt* overcome,
 In *Architecture* they excell'd,
 And brought the Learning all to *Rome*;
 Where wise *Vrituvius*, Master prime
Of Architects, the *Art* improv'd,
 In *Great Augustus's* peaceful Time,
 When *Arts* and *Artists* were belov'd.

V.

They brought the Knowledge from the
East;

And as they made the Nations yield,
 They spread it through the *North* and
West,

And taught the World the Art to build;
 Witness their Citadels and Tow'rs,
 To fortify their Legions fine,
 Their Temples, Palaces and Bow'rs,
 That spoke the Masons *Grand Design*.

VI.

Thus mighty *Eastern Kings*, and some
Of Abram's Race, and Monarch good,
 [8] *Of Egypt, Syria, Greece, and Rome*,
True Architecture understood:
 No wonder then if Masons join,
 To celebrate those *Mason-Kings*,
 With solemn Note, and flowing Wine,

PART IV.

I.

OH! glorious Days for *Masons* wise,
 O'er all the *Roman Empire* when
 Their Fame, resounding to the Skies,
 Proclaim'd them good and useful Men;
 For many Ages thus employ'd,
 Until the *Goths*, with warlike Rage,
 And brutal Ignorance destroy'd
 The Toil of many a learned Age. [9]

II.

But when the conqu'ring *Goths* were
 brought
 T' embrace the Christian Faith, they
 found
 The Folly that their Fathers wrought,
 In Loss of *Architecture* found.
 At length their Zeal for stately Fanes,
 And wealthy Grandeur, when at Peace,
 Made them exert their utmost Pains,
 Their *Gothick Buildings* to up-raise,

III.

Thus many a sumptuous lofty Pile
 Was rais'd in every Christian Land,
 Tho' nonconform to *Roman Style*,
 Yet which did Reverence command;
 The *King* and *Craft* agreeing still,
 In well form'd *Lodges* to supply
 The mournful Want of *Roman Skill*
 With their new Sort of *Masonry*.

IV.

For many Ages this prevails,
 Their Work is *Architecture* deem'd;
 In *England, Scotland, Ireland, Wales*.
 The *Craftsmen* highly are esteem'd,
 By Kings, as *Masters of the Lodge*,
 By many a wealthy, noble Peer,
 By Lord and Laird, by Priest and Judged
 By all the People every where. [10]

V.

So Masons antient Records tell,
 King *Arhelstan* of *Saxon Blood*,
 Gave them a Charter free to dwell

Whilst every *Brother* jointly sing.

CHORUS.

Who can unfold the Royal Art?
Or smg its Secrets in a Song?
They're safely kept in Mason's Heart,
And to the antient Lodge belong.

[*Stop here to drink the glorious Memory of Emperors, Kings. Princes. Nobles, Gentry. Clergy. and learned Scholars, that ever propated the Art.*]

In *lofty Lodge* with Orders good,
 Drawn from old Writings by his Son,
 Prince *Edwin*, General-Master bright,
 Who met at *York* the Brethren soon,
 And to that Lodge did all recite.

VI.

Thence were their *Laws* and *Charges* find
 In ev'ry Reign observ'd with Care,
Of Saxon, Danish, Norman Line,
 Till *British Crowns* united were:
 The Monarch first of this whole Isle
 Was learned *James* a *Mason King*,
 W ho first of Kings reviv'd the Stile
 Of great *Augustus*: Therefore aing.

CHORUS.

Who can unfold the Royal Art?
Or sing its Secrets in a Song?
they're safely kept in Mason's Heart,
And to the antient Lodge belong.

[*Stop here, to drink to the happy Memory of all the Revivers of the antient Augustan Stile.*] [11]

PART V.

I.

THUS, tho in *Italy the Art*
 From *Got hick* Rubbish first was raised;
 And great *Palladio* did impart
 A Stile by *Masons* justly prais'd;
 Yet here his mighty Rival *Jones*,
Of British Architects the Prime,
 Did build such glorious Heaps of Stones,
 As ne'er were match'd since *Caesar's*
 Time.

II.

King *Charles* the First, a *Mason* too,
 With several Peers and wealthy Men,
 Employ'd him and his *Craftsmen* true,
 Till wretched Civil Wars began.
 But after Peace and Crown restor'd,
 Tho' *London* was in Ashes laid,
 By *Masons Art* and good Accord,

A finer *London* rear'd its Head.

III.

King *Charles* the Second raised then
 The finest Column upon Earth,
 Founded St. *Paul's*, that stately Fane,
 And *Royal Change* with Joy and Mirth;
 But afterwards the *Lodges* fail'd,
 Till *Great Nassau* the Tast reviv'd, [12]

Whose bright Example so prevails,
 That ever since the Art has thriv'd.

IV.

Let other Nations boast at Will,
Great Britain now will yield to none,
 For true *Geometry* and Skill,
 In building Timber, Brick, and Stone,
 For *Architecture* of each Sort,
 For curious *Lodges*, where we find

The *Noble* and the *Wise* resort,
 And drink with *Craftsmen* true and kind.

V.

Then let good *Brethren* all rejoice,
 And fill their Glass with cheerful Heart;
 Let them express with graceful Voice
 The Praises of the wond'rous *Art*:
 Let ev'ry Brother's Health go round,
 Who proves a *Mason* just and wile:
 And set our Masler's Fame resound,
 The noble *Weymouth* to the Skies.

CHORUS.

Who can unfold the Royal Art?
Or sing its Secrets in a Song ?
They're safely kept in Mason's Heart,
And to the antient Lodge belong.

[13]

THE
WARDEN'S SONG:
Or, Another
History of MASONRY.

By Dr. ANDERSON .

To be sung at the *Quarterly Communication,*

I.

WHEN e'er we are alone,
And ev'ry Stranger gone,
In Summer, Autumn, Winter, Spring,
Begin to play, begin to sing,
The *mighty Genius of the lofty Lodge,*
In ev'ry Age
That did engage
And well inspir'd the Prince, the Priest, the
Judge,
The Noble and the Wise to join
In rearing Masons *Grand Design.* [14]

II.

The *Grand Design* to rear,
Was every Masons Care,
From *Adam* down before the Flood,
Whole *Art* old *Noah* understood,
And did impart to *Japhet, Shem,* and *Ham,*
W ho taught their Race
To build apace
Proud *Babel's* Town and Tow'r, until it
came
To be admir'd too much, and then
Dispersed were the Sons of Men.

III

But tho' their Tongues confus'd
In distant Climes they us'd,
They brought from *Shinar* Orders good.
To rear the *Art* they understood:
Therefore sing first the Princes of the
Isles;
Next *Belus* Great,
Who fixt his Seat
In old *Assyria,* building stately *Piles;*
And *Mizraim's* Pyramids among
The other Subjects of our Song.

IV.

And *Shem,* who did instill
The useful wond'rous Skill
Into the Minds of Nations great;
And *Abram* next, who did relate [15]
Th' *Assyrian* Learning to his Sons, that
when
In *Egypt's* Land,
By *Pharoh's* Hand,
Were roughly taught to be most skilful
Men;
'Till their Grand-Master *Moses* rose,
And them deliver'd from their Foes.

V:

But who can sing his Praise,
Who did the Tent up-raise?
Then sing his Work-men true as Steel
Aholiab and *Bezaleel;*
Sing Tyre and *Si don,* and *Phenicians* old.
But *Samson's* Blot
Is ne'er forgot:
He blabb'd his *Secrets* to his Wife, that
sold
Her Husband, who at last pull'd down
The House on all in *Gaza* Town.

VI.

But *Solomon* the King
With solemn Note we sing,
Who rear'd at length the *Grand Desgn,*
By Wealth, and Pow'r, and. Art Divine;
Helpt by the learned *Hiram Tyrian* Prince,
By *Craftsmen* good,
That understood
Wise *Hiram Abif's* charming Influence:
He aided *Jewish* Maslers bright,
Whose curious Works none can recite.

VII.

[16] These glorious *Mason Kings*
Each thankful Brother sings,
Who to its Zenith rais'd the *Art,*
And to all Nations did impart
The useful Skill: For from the *Temple* fine
To ev'ry Land,
And foreign Strand,
The Craftsmen march'd, and taught the
Grand Design
Of which the Kings, with mighty Peers,
And learned Men were Overseers.

VIII.

Diana's Temple next,
In *Lesser Asia* fixt;
And *Babylon's* proud Walls, the Seat
Of *Nebuchadnezzar* the Great;
The Tomb of *Mausolus,* the *Carian King;*
With many a Pile
Of lofty Style
In *Africa* and *Greater Asia,* sing,
In *Greece,* in *Sicily,* and *Rome,*
That had those Nations overcome.

IX.

Then sing *Augustus* too,

The Gen'ral Master true,
Who by *Vitruvius* did refine
And spread the-Masons *Grand Design*
[17] Thro, *North* and *West,* 'till antient
Britons chose
The *Royal Art*
In ev'ry Part,
And *Roman* Architecture could disclose,
Until the *Saxons* warlike Rage
Destroy'd the Skill of many an Age.

X.

At length the *Gothick Style*
Prevail'd in *Britain's* Isle,
When *Mason's* *Grand Design* reviv'd,
And in their well form'd *Lodges* thriv'd,
Tho not as formerly in *Roman* Days:
Yet sing the *Fanes*
Of *Saxons, Danes,*
Ot *Scots, Welsh, Irish,* but sing first the-
Praise
Of *Athelstan* and *Edwrn* Prince,
Our Master of great Influence.

XI.

And eke the *Norman Kings*
The *British* Mason sings
Til *Roman* oyle revived there,
And *British* Crowns united were
In learned *James,* a Mason King, who
rais'd
fine Heaps of Stones
By *Inigo Jones,*
That most wise *Palladio,* justly prais'd
In *Italy* and *Britain* too,
for Architecture firm and true. [18]

XII.

And thence in ev'ry Reign
Did *Masonry* obtain
With Kings, the Noble and the Wise,
Whose fame resounding to the Skies,
Excites the present Age in *Lodge* to join,
And Aprons wear
With Skill and Care,
To raise the Masons antient *Grand*
Design,
And to revive th'*Augustan* Style
In many an artful glorious Pile.

XIII.

From henceforth ever sing

The *Craftsman* and the King,
 With Poetry and Musick sweet
 Resound their Harmony compleat;
 And with *Geometry* in skilful Hand,
 Due Homage pay,
 Without Delay,
 To *Weymouth's* noble Lord our Master
 Grand;
 He rules the *Free-born Sons of Art*,

By Love and Friendihip, Hand and
 Heart.

CHORUS.

Who can rehearse the Praise,
 In soft Poetick Lays,
 Or solid Prose of *Masons true*,
 Whose *Art* transcends the common
 View? [19]

Their *Secrets*, ne'er to *Strangers* yet
 expos'd,
 Preserv'd shall be.
 By *Masons Free*,
 And only to the *antient Lodge* disclos'd,
 Because they're kept in *Masons Heart*
 By Brethren of the *Royal Art*.

 THE
 Fellow-Crafts SONG.

 By CHARLES DELAFAYE, Esq;

To be sung and play'd at the GRAND FEAST.

I.
 HAIL MASONRY ! thou *Craft* divine !
 Glory of Earth, from Heav'n reveal'd;
 Which dost with Jewels precious thine,
 From all but *Masons*, Eyes conceal'd.

CHORUS.

*Thy Praises due who can rehearse
 In nervous Prose, or flowing Verse?*

II.
 As Men from Brutes distinguisht are,
 A *Mason* other Men excels;
 For what's in Knowledge choice and rare
 But in his Breast securly dwells? [20]

CHORUS.

*His silent Breast and faithful Heart
 Preserve the Secrets of the Art.*

III.

From scorching Heat, and piercing Cold;
 From Beasts, whose Roar the Forest
 rends;
 From the Assaults of Warriors bold
 The *Masons Art* Mankind defends.

CHORUS.

*Be to this Art due honour paid,
 From which Mankind receives such Aid.*

IV.

Ensigns of State that feed our Pride,
 Distinctions troublesome, and vain !
 By *Masons true* are laid aside:
Art's free-born Sons such Toys disdain;

CHORUS.

*Ennobled by the Name they bear,
 Distinguish'd by the Badge they wear.*

V.

Sweet Fellowhip, from Envy free
 Friendly Converse of Brotherhood;
 The *Lodge's* lasting Cement be !
 Which has for Ages firmly stood.

CHORUS.

*A Lodge, thus built, for Ages past
 Has lasted, and will ever last. [21]*

VI.

Then in our Songs be Justice done
 To those who have enrich'd the *Art*,
 From *Jabal* down to *Burlington*,
 And let each Brother bear a Part.

CHORUS.

*Let noble Masons Healths go round,
 Their Praise in lofty Lodge resound.*

 THE
 Enterd 'Prentices SONG.

 By the late Mr. Matthew Birkhead.

To be sung when all *grave Business* is over,
 and with the MASTER'S Leave.

I.
 COME let us prepare,
 We *Brothers* that are
 Assembled on merry Occasion;
 Let's drink, laugh, and sing;
 Our Wine has a Spring;
 Here's a Health to an *Accepted Mason*.

II.

The World is in pain
 Our *Secrets to gain*. [22]
 And still let them wonder and gaze on;
 They ne'er can divine
 The *Word* or the *Sign*
 Of a *Free* and an *Accepted Mason*,

III.

'Tis *This* and 'tis *That*
 They cannot tell *What*,
 Why so many *Great Men* of the Nation
 Should *Aprons* put on,
 To make themselves one
 With a *Free* and an *Accepted Mason*.

IV,

Great *Kings, Dukes, and Lords*,

Have laid by their Swords,
Our *Myst'ry* to put a good Grace on,
And ne'er been asham'd
To hear themselves nam'd
With a *Free* and an *Accepted Mason*.

V.

Antiquity's Pride
We have on our *side*,
And it maketh Men just in their Station :
There's nought but what's good

To be understood
By a *Free*.and an *Accepted Mason*.

VI

Then join *Hand in Hand*,
T' each other firm stand. [23]

Let's be merry, and put a bright Face on
What Mortal can boast
So *Noble a Toast*,
As a *Free* and an *Accepted Mason*.

*The following Verse is often sung between
the Fifth and Sixth Verses.*

We're true and sincere,
And just to the *Fair*,
Who will trust us on ev'ry Occasion;
N o Mortal can more
The *Ladies* adore.
Than a *Free* and an *Accepted Mason*.

[24]

Several other
SONGS
In Praise of
MASONRY

SONG I

I.

ON, on, my dear *Brethren*, pursue the great *Lecture*,
And refine on the Rules of old *Achitecture*:
High Honout to MASONS the *Craft* daily brings,
To those Brothers of Princes, and Fellows of Kings.

II.

We drove the rude *Vandals* and *Goths* off the Stage,
And reviv'd the old Arts of *Augustus's* fam'd Age;
And *Vespasian* destroy'd the vast *Temple* in vain,
Since so many now rise under *Weymouth's* great Reign. [25]

III.

The noble *five Orders*, compos'd with such Art,
Shall amaze the swift Eye, and engage the whole Heart.
Proportion, sweet Harmony, gracing the whole,
Give our *Work*, like the *glorious Creation*, a Soul.

IV.

Then Master and Brethren, preserve your great Name.
This *Lodge* so majestick shall purchase you Fame.
Rever'd it shall stand 'till all Nature expire,
And its Glories ne'er fade, 'till the World is on Fire.

V.

See, see, behold here what rewards all our Toil,
Inspires our Genius, and makes Labour smile;
To our *noble Grand-masler* let a Bumper be crow'd,
To all MASONS a Bumper, so let it go round.

VI.

Again, my lov'd *Brethren*, again let it pass,
Our antient, firm Union cements with a Glass,
And all the Contention among Masons shall be,
Who better can work, or who better agree.

SONG II.

The Fairies, with the MASONS Chorus.

I.

NOW the hungry Lions roar,
And howling Wolves behold the Moon;
[26] Now the heavy Plowmen snoar
After daily Labours done.
Trip it, trip it, trip it, trip it softly round,
Ever sacred be this Ground.

II.

Now the Brands of Fire do glow
Whilst the Screech Owl screeching loud,
Puts the Wretch that lies in Woe,
In Remembrance of a Shroud.

Trip it, &c.

III.

Now it is the Time of Night
That the Graves are gaping wide,
Every One lets forth his Spright
In the Church Way, Paths to glide.
Trip it, &c.

IV.

And we the *Fairies* that do run
By the triple *Hecat's* Team,
From the Presence of the Sun,
Following Darkness like a Dream.

Trip it, &c.

V.

Tho' we frolick, let no Mouse
Or boading Bird, or Bird of Prey,
Disturb the Quiet of this House;
But downy Sleep bring on the Day.
Tip it, &c. [27]

VI.

Weaving Spiders come not here;
Spotted Snakes do no Offence;
Beetles black approach not near;
Worm and Snail be far from hence.

Trip it, &c.

VII.

By the dead and drowsy Fire,
Every Elf and Fairy spright
Hop as little Bird from Brier,
Nimbly, nimbly, and as light.

Trip it, &c.

VIII.

Now join all your warbling Notes
In Chorus of sweet Harmony;
Strain aloud your *Fairy* Throats,
Sing and dance it trippingly.

Trip it, &c

CHORUS.

*Hand in Hand with Fairy Grace,
We will sing and bless this Place.*

The MASONS Chorus.

Whilst *Masons* guarded stand
With flaming Sword in Hand,
Under the Door we creep,
And round the *Lodge* we peep;
For when they tip it o'er their Thurnb,
They drink their *Supernaculum*, [28]

But as for MASONRY,
Altho' we are not free,
In every *Lodge* we have been,
And all their *Signs* we have seen;
Yet such Respect to the *Craft* we bear,
Their *Secrets* we will ne'er declare.

SONG III.

By *Masons* Art th' aspiring Dome
In various Columns shall arise,
All Climates are their native Home,
Their god-like Actions reach the Skies.

CHORUS.

*Heroes and Kings revere their Name,
Whilst Peers sing their lasiing Fame.*

Great, Gen'rous, Virtuous, Good and Brave,
Are Titles they most justly claim;
Their Deeds shall live beyond the Grave,
Which some unborn shall loud proclaim.

CHORUS.

*Time shall their glorious Acts inroll,
And Love with Friendship charm the Soul.*

[29]

SONG IV.

I.

LET MASONRY be now my Theme,
Throughout the Globe to spread its Fame,
And eternize each worthy *Brother's* Name;
Your Praise shall to the Skies resound,
In lasting Happiness abound,
And with sweet Union all your Deeds, your Deeds be crown'd.

CHORUS.

*Sing then my Muse to Mason's Glory,
Your Names are so rever'd in Story,
That all th' admiring World do now adore ye.*

II.

Let Harmony divine inspire
Your Souls with Love and gen'rous Fire,
To copy well wise *Solomon* your Sire :
Knowledge sublime shall fill each Heart
The Rules of *Geometry* t' impart,
Whilst Wisdom, Strength and Beauty crown the glorious Art.
Sing, &c.

III.

Let noble *Weymouth's* Health go round,
In swelling Cups, all Care be drown'd,
And Hearts united amongst the *Craft* be found:
May everlasting Scenes of Joy
His peaceful Hours of Bliss employ,
Which Time's all-conqu'ring Hand, shall ne'er, shall never
destroy.
Sing, &c. [30]

IV.

My *Brethren*, thus all Cares resign,
Your Hearts let glow with Thoughts divine,
And Veneration show to *Solomon's* Shrine.
Our Annual Tribute thus we'll pay,
That late Posterity shall say,
We've crown'd with Joy this glorious, happy, happy Day,
Sing, &c

SONG V.

I.

To all who MASONRY despise
A This Counsel I bestow,
Don't ridicule, if you are wise,
A *Secret* you don't know;
Yourselves you banter, and not it;
You shew your Spleen and not your Wit

With a fa la, &c.

II.

If Union and Sincerity - ,
Have a Pretence to please,
We Brothers of the MASONRY
Lay justly Claim to these.

To State Disputes we ne'er give Birth,
Our Motto *Friendship* is, and *Mirth*.
With a fal la, &c. [31]

III.

Inspiring Virtue by our Rules,
And in ourselves secure,
We have Compassion for those Fools
Who think our Acts impure;
From Ignorance we know proceeds
Such mean Opinion of our Deeds,

With a fal la, &c.

IV.

Then let us laugh, since we've impos'd
On those who make a Pother,
And ay, the *Secret is diiclos'd*
By some false-hearted Brother.
The mighty *Secret* gain'd, they boast,
From *Post-Boy*, or from *Flying-Post*.
With a fal la, &c.

SONG VI.

I.

Gardian Genius of our Art Divine
Unto thy faithful Sons appear;
Cease now o'er Ruins of the *East* to pine.
And smile in blooming Beauties here.

II.

Egypt, Syria, and proud *Babylon*
No more thy blissful Presence claim; [32]
In *Britain* fix thy ever during Throne,
Where Myriads do confess thy Name.

III.

The *Sciences* from *Eastern* Regions brought,

Which after shone in *Greece* and *Rome*,
Are here in hundred stately *Lodges* taught,
To which remotest *Brethren* come.

IV.

Behold what Strength our rising Domes uprears,
'Till mixing with the azure Skies;
Behold what Beauty through the whole appears,
So wisely built they must surprise.

V.

Nor are we only to these Arts confin'd,
For we the Paths of Virtue trace;
By us Man's rugged Nature is refin'd,
And polish'd into Love and Peace.

SONG VII.

I.

A *Masons* Daughter fair and young,
The Pride of all the Virgin Throng,
Thus to her Lover said:
Tho' *Damon* I your Flame approve,
Your Actions praise, your Person love,
Yet still I'll live a Maid. [33]

II.

None shall untye my Virgin Zone,
But one to whom the *Secret's* known
Of fam'd *Free-Masonry*:
In which the Great and Good combine
To raise with generous Design,
Man to Felicity.

III.

The *Lodge* excludes the Fop and Fool,
The plodding Knave, and Party Tool
That Liberty would sell:
The Noble, Faithful, and the Brave
No Golden Charms can e'er deceive
In Slavery to dwell.

IV.

This said, he bow'd and went away,
Apply'd, was made without Delay,
Return'd to her again.
The Fair One granted his Request,
Conubial Joys their Days have blest;
And may they e'er remain.

SONG VIII.

I.

LET us sing to the Honour of those
Who Baseness and Error oppose
Who from Sages and Magi of old
Have got *Secrets* which none could unfold, [34]
Whilst thro' Life's swift Career
With Mirth and good Cheer
We're Revelling
And Levelling
The Monarch, 'till he
Says our Joys far transcend
What on Thrones do attend,
And thinks it a Glory like us to be free.

II.

The wisest of Kings pav'd the Way,
And his Precepts we keep to this Day;
The most glorious of Temples gave Name
To *Free Masons*, who still keep their Fame.
Tho' no Prince did arise
So great and so wise,
Yet in falling
Our Calling
Still bore high Applause
And tho' Darkness o'er-run
The Face of the Sun,
We Diamond-like blaz'd to illumine the Cause.

SONG IX.

I.

GRANT me kind Heav'n what I request,
In *Masonry* let me be West,
Direct me to that happy Place
Where Friendship shines in ev'ry Face, [35]
Where Freedom and sweet Innocence
Enlarge the Mind, and cheer the Sense.

II.

Where sceptred *Reason* from her Throne
Surveys the *Lodge*, and makes us one,
And Harmony's delightful Sway
For ever sheds Ambrosial Day;
Where we blest *Eden's* Pleasures tast,
Whilst balmy Joys are our Repast.

III.

No prying Eye can view us there,
Or Fool or Knave disturb our Cheer.
Our well-form'd Laws set Mankind free,
And give Release to Misery.
The Poor, oppress'd with Woe and Grief,
Gain from our bounteous Hands Relief.

IV.

Our *Lodge* the social Virtues grace,
And Wisdom's Rules we fondly trace,
Whole Nature open to our View,
Points out the Paths we should pursue.
Let us subsist in lasting Peace,
And may our Happiness increase. [36]

SONG X.

I.

Glorious *Craft* which fires the Mind
With sweet Harmony and Love,
Surely thou wer't first design'd
A Foretaste of the Joys above.

II.

Pleasures always on thee wait,
Thou reformest *Adam's* Race,
Strength and Beauty in thee meet,
Wisdom's radiant in thy Face.

III.

Arts and Virtues now combine,
Friendship raises cheerful Mirth,
All united to refine
Man from's grosser Part of Earth.

IV.

Stately Temples now arise
And on lofty Columns stand,
Mighty Domes attempt the Skies
To adorn this happy Land

SONG XI.

I.

WHAT tho' they call us *Masons* Fools
We prove by *Geometry*, our Rules
Surpass the Arts they teach in Schools,
They charge us falsely then; [37]
We make it plainly to appear
By our Behaviour ev'ry where,
That when you meet with *Masons* there,
You meet with Gentlemen.

II.

'Tis true we once have charged been
With Disobedience to our Queen,
But after Monarchs plain have seen
The *Secrets* he had sought.
We hatch no Plots against the State,
Nor 'gainst great Men in Power prate,
But all that's Noble, Good and Great,
Is daily by us taught.

III.

Those noble Structures which we set
Rais'd by our fam'd *Society*,
Surprise the World, then shall not we
Give Praile to *Masonry*.
Let those who do despise the *Art*
Live in a Cave, or some Desart
To herd with Beasts, from Men apart,
For their Stupidity.

IV.

But view those savage Nations, where
No *Masonry* did e'er appear,
What strange unpolish'd Brutes they are,
Then think on *Masonry*: [38]
It makes us Courteous, Easy, Free,
Generous, Honourable, and Gay.
What other Art the like can say?
Then a Health to *Masonry*.

SONG XII.

I.

WE have no idle Prating,
Of either *Whig* or *Tory*;
But each agrees
To live at Ease,
And sing, or tell a Story.

CHORUS .

*Fill to him,
To the Brim:
Let it round the Table rowl.
The Divine
Tells ye, Wine
Cheers the Body and the Soul.*

II.

We will be Men of Pleasure,
Despising Pride or Party,
Whilst Knaves and Fools
Prescribe us Rules,
We are sincere and hearty. [39] *Fill, &c.*

III.

If any is so foolish
To whine for Courtiers Favour,

[40]

IV.

We'll bind him o'er
To drink no more,
'Till he has a better Saviour. *Fill, &c.*

V.

If an accepted Mason
Should talk of High or Low-Church,
We'll set him down
A shallow Crown,
And understanding no Church. *Fill, &c.*

V.

The World is all in Darkness,
About us they conjecture;
But little think
A Song and Drink
Succeeds the Masons Lecture.

CHORUS.

*Fill to him,
To the Brim:
Let it round the Table rowl.
The Divine
Tells ye, Wine
Cheers the Body and the Soul.*

SONG XIII.

I.

HERE's a Health to our Society,
And to ev'ry faithful Brother,
That keeps the *Craft* in Secresy
Lock'd fast from any other.

II.

There is no Secret in the World
Like our *Society*;
Then, let the World wonder what it will,
Kind-Brother, I'll drink to Thee.

SONG XIV.

I.

A *Mason* one Time
Condemn'd for a Crime,
Which Malice had put a false Face on;
To a Gallows was brought,
Without any Thought
A *Free* and an *Accepted Mason*.

II.

But when he came there,
And put up his Prayer
To Heaven, to shew Pity his Case on; [41]
The King he espied,
Who on Progress did ride
A *Free* and an *Accepted Mason*.

III.

Then out a *Sign* flew,
Which the *Grand-Master* knew,
And rode up to know the Occasion,

IV.

That they had condemn'd
So trusty a Friend,
As a *Free* and an *Accepted Mason*.

IV.

He examin'd the Cause
And found cut the Flaws,
And did him both Justice and Reason;
Then punish'd the Judge,
For bearing a Grudge
To this *Free* and this *Accepted Mason*.

V.

If any deride at
Our *Lodges* so private,
Or foolish Conjecture do raise on,
May they hang in a Line,
And serve for a Sign
To a *Free* and an *Accepted Mason*. [42]

SONG XV.

By a BROTHER of the LODGE at *Swalwell*.

I.
Beneath the *Masons* awful Dome
Divinest Beauties stand,
Each Grace and Virtue hither come,
And join us Hand in Hand.
Each Grace, &c.

II.
Here Truth in native Lustre shines
On our *Great Mystery*,
Fraternal Love with Truth combines
To raise blest Charity.
Fraternal Love, &c.

III.
Nature's unerring Laws we trace,
On *Sinai* sanctified,

Still blooming Joys adorn our Face,
Still *secret* when we're tryed.
Still blooming, &c.

IV.
In blissful Freedom we rejoice,
And feel no anxious Pain,
With fervent Hearts we raise our Voice,
Our Zeal can ne'er refrain,
With fervent, &c. [43]

V.
How vain are the deceitful Arts
Of those without to know?
The *Secrets* which our faithful Hearts
Can never deign to show.
The *Secrets*, &c

SONG XVI.

I.
THE Azure Lustre of the Sky,
The sweet Retreat of flowery Groves,
The Chrystal Rills that trickle by
And am'rous Coo of Turtle Doves.

II.
The snowy Flocks that graze the Plains,
And Warblings of the feather'd Choir,
Sweet Madrigals sung by the Swajins
To gain the Nymphs to their Desire.

[44]

III.
The Zepthers, who with nimble Wing
A Thousand fragrant Sweets convey,
What Poets of Elizium sing,
Or th' Op'ning Splendour of the Day.

IV.
With *Masons Joys* cannot compare
For those Free, Generous *Sons of Art*,
What rise, from true Vertue share,
T' inlarge the Soul, and fix the Heart.

SONG XVII.

I.
IF gloomy Cares your Mind oppress
When Fortune proves unkind, Sir,
In *Masonry* a quick Redress,
And Comfort great you'll find, Sir,
Such Pleasures from the *Lodge* arise,
As fill the Heart with fond Surprise;
Then still with Zeal pursue it,
For no Evil can ensue it.

II.
If you to all its *Rules* conform,
And by its *Precepts* move, Sir,
You soon each Folly will reform,
And Day by Day improve, Sir;
Your Wisdom alt shall then revere,
And Climes rtmote your Name shall hear:
Then sing with smiling Face on,
Here's a Health to a *Free Mason*.

SONG XVIII.

By Brother L. UMPREVILLE.

I.
HAIL to the *Masons Sacred Art*,
Which inculcates Fraternal Love;
Bids Friendship glow in ev'ry Heart,
And all their Steps by Justice move. [45]

II.
If Temperance supports this Frame,
Its Rules are its Divine Command,
Nor does it, if exempt from Blame
A free and jovial Mirth withstand.

III.

A chaste Behaviour it commends;
Nor from a gentile Carriage roves:
A helping Hand to Want extends
And Hospitality approves.

IV,

A Hate to Slander it excites,
An absent Brother will defend ,
To aid the Injured it delights,
And Truth and Honour will befriend.

V.

The Mind with Wisdom it supplies,
By studied Arts the Earth refines,
Where lofty Domes and Columns rise,
The mightiest King in Grandeur shines..

VI.

The rolling Orbs that deck the Skies
By stated Laws their Course pursue;
These Laws the Masons Lines comprise
And their appointed Journies shew.

VII.

The dazling Globes that Heav'n displays,
Confirm an Architect Divine; [46]
And that th' Almighty all Things sways,
Sun, Moon and Stars to prove, combine,

VIII.

With Justice we'll aloud proclaim
A Mason, worthy endless Praise:
Then ever honour'd be his Name,
For just and prudent are his Ways.

SONG XIX.

By a BROTHER of the Lodge at Swalwell

I.

WE Gentlemen who here do meet,
In Joy and Love each One to greet,
Knowing that nothing is so sweet,
As Harmony in *Brothers*.
With Joy let us set forth the Praise
Of these *Secrets* in our Days,
Which have above Five Thousand Years
A Mystery been to others.

II.

Masons, and *Free-Masons* we be,
Let's join our Hands in Unitie,
T o keep most close the Secresie.
To the World's Admiration.
It is worthy to be ador'd,
Since neither King, Prince, Duke or Lord,
Refuse to yield their blazing Sword,
To join with a *Free-Mason*. [47]

III.

The Clergy in this will appear
Withbravest Knights, that ever were;
Rich Esquires offer up their Prayer,
With them to join this Station.
All honest Men, that are born free,
May come to our Fraternitie,
And learn the wondrous Mysterie,
Which Blest makes a *Free-Mason*.

IV.

Here's unto all rmost heartily,
That are of our *Fraternity*,
Long styl'd, ingenious Masonry,
And always much renowned.
May all its Members still be true,
In all Respects, as I'm to you,
Sure, it will be a Mason's Due,
At length then to be crowned.

A POEM,

By Brother RICHARD BULBLEY, *Coll. Exon. A. B.*

WHILE others sing of Wars, and Martial Feats,
Of bloody Battles, and of fam'd Retreats,
A nobler Subject shall my Fancy raise,
And *masonry* alone shall claim my Praise.

Hail, *Royal Art*, thou Mystery Divine,
Blameless may I approach thy Sacred Shrine;
Thy radiant Beauties let me there admire,
And warm my Heart with thy coelestial Fire.
Ye wilful Blind, seek not your own Disgrace,
Be sure you come not near the hallowed Place; [48]
For Fear too late your Rashness you deplore,
And Terrors feel by you unthought before.
With Joy *my faithful Brethren* there I see,
Joining their Hands in Love and Unitie;
Yet striving each the other to excell
In social Virtues, and in doing well.

No Party Jarrs, nor politick Debate,
Which often Wrath excite, and Feuds create ,
Nor impious Talk, nor Fleering Jests, nor Brawls,
Were ever heard within thy peaceful Walls.
There in harmonious Consort friendly join,
The *Prince, the Tradesman, Soldier and Divine*;
And to each other mutual Help afford,
The *honest Farmer*, and the *Noble Lord*.
Freedom and Mirth attend the cheerful Bowl,
Refresh the Spirits, and enlarge the Soul.
The Cordial we with Moderation use;
For Temperance admits of no Abuse.
Prudence we praise, and Fortitude commend,
To Justice always, and her Friends, a Friend.
The scoffing Herd, the Shame of *Adam's Race*,
Deride the Mysterics they cannot trace.
Profane Solemnities they never saw,

And printed Babbles are to them a Law.

The Book of M they may in vain explore,
And turn mysterious Pages o'er and o'er,
Hoping the *Grand Arcanum* to attain;
Needless their Toil, and fruitless is their Pain.

[49]

They may as well for Heat to *Greenland* go,
Or in the Torrid Regions seek for Snow;
The *Royal Craft* the scoffing Herd despise,
And veil their *Secrets* from unlawful Eyes.

THE
PROLOGUES and EPILOGUES

As they were spoken at

MASONS- *Benefits*.

A PROLOGUE.

YOU'VE seen me oft in Gold and Ermin drest,
And wearing short-liv'd Honours on my Breast;
But now the honourable Badge I wear,
Gives an indelible high Character;
And thus by our *Grand-Master* am I sent,
To tell you what by MASONRY is meant.

If all the social Virtues of the Mind,
If an extensive Love to all Mankind,
If hospitable Welcome to a Guest,
And speedy Charity to the Distress'd,

[50]

If due Regard to Liberty and Laws,
Zeal for our King, and for our Country's Cause;
If these are Principles deserving Fame,
Let *Masons* then enjoy the Praise they claim.
Nay more; tho' War destroys what *Masons* build,
E'er to a Peace inglorious we would yield,
Our *Squares* and *Trowels* into Swords we'll turn,
And make our Foes the Wars they menace, mourn;
For their Contempt, we'll no vain Boaster spare,
Unless by Chance we meet a *Mason* there.

An EPILOGUE.

Spoken by Mrs. Thurmond, a Mason's Wife.

WITH what malicious Joy, e'er I knew better,
Have I been wont the *Masons* to bespatter;
How greedily have I believ'd each Lye
Contriv'd against that fam'd *Society*?
With many more complain'd—'twas very hard
Women shou'd from their *Secrets* be debarr'd,
When Kings and Statesmen to our Sex reveal
Important Business, which they shou'd conceal;
That beauteous Ladies by their Sparks ador'd
Could never wheedle out the *Masons* Word,
And oft their Favours have bestow'd in vain,
Nor cou'd one *Secret* for another gain.
I thought, unable to explain the Matter,"
Each *Mason*, sure must be a Woman-Hater.
With sudden Fear, and dismal Horror strook,

I heard my Spouse was to subscribe the Book,
By all our Loves I begg'd he would forbear,
Upon my Knees I wept and tore my Hair;
But when I found him fixt, how I behav'd?
I thought him lost, and like a Fury rav'd!
Believ'd he would for ever be undone,
By some strange Operation undergone;
When he came back I found a Change 'tis true,
But such a Change as did his Youth renew,
With Rosie Cheeks, and smiling Grace he came
And sparkling Eyes, that spoke a Bridegroom's Flame:
Ye married Ladies, 'tis a happy Life.
Believe me, that of a *Free-Mason's* Wife. [51]
Tho' they conceal the *Secrets* of their Friends
In Love and Truth they make us full Amends.

An EPILOGUE.

By Brother RAULINS,

Spoken by Mrs. Horton at the Theatre -Royal, in Drury-Lane.

WHERE are these *Hydra's*? Let me vent my Spleen.
Are these *Free Masons*? Bless me, these are Men,
And young, and brisk too; I expected Monsters;
Brutes more prodigious than *Italian, Songslers*.
Lord, how Report will lie: How vain's this Pother?
These look like Sparks who only love each other.

[*Ironically.*]

Let easy Faiths on such gross Tales rely,
Tis false by Rules of Physiognomy;
I'll ne'er believe it, poz, unless I try.
In proper Time and Place there's little Doubt
But one might find their wond'rous *Secrets* out,

I shrewdly guess Egad, for all their Shyness,
They'd render *Signs*, and *Tokens* too, of Kindness.
If any Truth in what I here observe is,
They'll quit ten *Brothers* for one Sister's Service.
But hold, wild Fancy, whither art thou stray'd?
Where Man's concern'd, alas! how frail is Maid?
I came to storm, to scold, to rail, to rate;
And, see, the Accuser's turn'd the Advocate!
Lay, to what Merits might I not pretend,
Who tho' no Sister, do yet prove your Friend. [52]
Wou'd Beauty thus but in your Cause appear,
T'were something, Sirs, to be accepted—there.

[*Shewing the Boxes,*]

Ladies, be gracious to the mystick Arts
And kindly take the generous *Masons* Parts;
Let no loquacious Fop your Joys partake,
He sues for Telling, not for Kissing's Sake;
Firm to their Trust the faithful *Craft* conceal,
They ety no Roast-meat fare they ne'er so well;

No tell-tale Sneer shall raise the conscious Blush,
The loyal Brother's *Word* is always—*Hush*.
What tho' they quote old *Solomon's* Decree,
And vainly boast that through the World they're free,
With Ease you'll humble the presumptuous Braves,
One kind Regard makes all these free Men Slaves.

EPILOGUE.

Spoken by Mrs. Younger at the Theatre in Lincoln's Inn-Fields.

WELL Ladies! of the Art of Masonry,
Altho' I neither am, nor can be free,
Some of their Signs, perhaps, I may have seen,
And well I know what 'tis they sometimes mean;
And therefore I their Advocate appear,
To tell you — what you'll all be glad to hear.
What monstrous, horrid Lies do some Folk tell us
Why *Masons*, Ladies! are quite clever Fellows,
They're Lovers' of our Sex, as I can witness;
Nor e're act contrary to *moral Fitness*.
If any of you doubt it, try the *Masons*,
They'll not deceive your largest — Expectations: [53]
They're able Workmen, and compleatly skill'd in
The deepest— Arts and Mysteries of building;
They'll build up Families, and, as most fit is,
Not only will erect but—People Cities:
They'll fill, as well as fabricate, your Houses.
And; found a lasting Race of strong built Spouses.
What's more — you'll find, whenever you befriend 'em;
They've *Faith* and *Secrecy* to recommend 'em.

If such their Parts, such, Ladies, is their Merit,
So great their Skill, and Strength, their Life, and Spirit;
What Female Heart can be so very hard.
As to refuse them their deserv'd Reward?

Once on a Time, I've heard old Stories say,

Two *Mason* Gods to *Troy* Town took their Way,
Arriv'd, and hir'd to work, to work they fell;
Hard was their Task, but executed well:
With more than human Art, these Heav'nly Pow'rs,
Rais'd Such *prodigious* Walls such *swinging* Tow'rs,
As still defy'd all *Greece's* open Force,
Nor fell, but to let in their *Wooden Horse*;
Gratis they did it, whatsoever was done,
Refus'd their Pay by King *Laomedon*,
They talk of *Mason Kings*, but Purely he was none.
Well was the *Craft* reveng'd for this Disgrace,
In *Dryden's* *Virgil* I can show the Place,
That tells us how this God-built Town was fir'd,
And in the *Masons* Quarrel *Troy* expir'd.

Ladies, this Story is well worth your Learning,
O hideous ! an't you all afraid of Burning?
Let it this Truth, in each fair Breast inspire,
That ev'ry Workman's worthy of his Hire [54]
And sure such Virtue in the present Age is,
None will defraud the Brethren of their Wages,

Then treat the *Craft*, ye Fair! with kind Regards.
And give 'em in your Smiles, their *best* Reward;
Give 'em — to-boast, where e'er their Art extends,
That They and Beauity, from this Hour are Friends.

AN EXACT

LIST

OF

Regular LODGES according to
their Seniority and Constitution.

1. King's Arms, St. Paul's Church-yard, 1st Tuesday in every Month.
2. Bull and Gate in Holborn, 1st Wednesday.
2. The Horn, Westminster, 2d Thursday.
4. The Swan, Hampstead, 1st and 3d Saturday, constituted Jan. 17, 1722.
5. The Ship, behind the Royal Exchange, 2d Wednesday, July 11, 1721.
6. Mr. Braund, New Bond-street, 2d and 4th Tuesday, Jan. 19, 1722.
7. Rummer in Queen's-street, Cheapside, 2d and 4th Thursday, Jan. 28, 1722.
8. Union Lodge, Devil, Temple-Bar, 1st and 3d Monday, April 25, 1722. [55]
9. The One Tun in Noble-street, 1st and 3d Wednesday, May 1722.
10. King's Arms, New Bond-street, last Thursday, Nov. 25, 1722.
11. Queen's Head, Knave's-Acre, 1st and 3d Wednesday, Feb. 27, 1722-3.
12. The Castle, Drury-Lane, 1st and 3d Wednesday.

13. Bedford Arms, Convent-Garden, second Friday and last Monday, March 28, 1723.
14. Queen's Head, Great Queen's-street, 1st and 3d Monday, March 30, 1723..
15. Bull's Head, Southwark, 2d Monday, April 1st, 1723.
16. Goat, the Foot of the Hay-market, 1st and 3d Monday, April 3, 1723.
17. Crown in St. Giles's, 1st and 3d Tuesday, 1723.
18. Crown, Ludgate-Hill, 1st Wednesday, May 5, 1723.
19. Queen's Arms, Newgate-street, 2d and 4th Friday, 1723.
20. French-Lodge, Swan, Long-Acre, 1st and 3d Monday, June 16, 1723.
21. Anchor and Baptist's Head, Chancery-lane, 2d and last Thursday, August 4, 1723.
22. Swan, Fish-street-hill, 1st Friday, Sept. 11, 1723.
23. Half-Moon, Cheapside, 1s and 3d Tuesday, Sept. 18, 1723.
24. Swan and Royal Oak in Whitecross street, 1st Friday.
25. Punch-Bowl and Ladle, London-street, Greenwich, last Saturday, Dec. 24, 1723.
26. Brett's Coffee-house, Charles-street, St. James's Square, 1st and 3d Thursday, March 25, 1724.

27. Crown and Scepter in St. Martin's Lane, 2d and last Monday, March 27, 1724.
28. Queen's Head in the City of Bath, last Thursday.
29. Nasg's Head, Bristol.
30. Queen's Head in the City of Norwich.
31. Dolphin in the City of Chichester, 3d Friday.
32. White Bull in Northgate-street, in the City of Chester. [56]
33. Castle in Watergate-street, in the said City, 1st Tuesday
34. Bunch of Grapes in Carmarthen, South-Wales.
35. East-India Arms in Gospoat, Hampshire, 2d Thursday at 3 o'Clock.
36. Red Lion, Congleton, Chel[s]hire.
37. Sash in Moor-Fields, 1st and 3d Thursday, July 1724.
38. Three Tuns and Bull's Head in Cheapside, 1st Thursday, January 22, 1724-5.
39. Swan and Rummer; Finch-Lane, 2d and 4th Wednesday, February, 1724-5..
40. St. Paul's Head, Ludgate-street, 4th Monday, April, 1725.
41. Vine in Holborn, 1st Monday, May 10, 1725.
42. Salutation, Billingsgate, 3d Wednesday.
43. King's Arms in the Strand, 1st Monday, May 25, 1725.
44. The Swan in Long-Acre, 2d and last Wednesday, Sep. 1725.
45. White Hart without Bishopsgate, 1st Tuesday, Jan. i 9. 1725-6..
46. Mount Coffee-House, Grosvenor-street, near Hanover-Square, 1st Wednesday, Jan. 12, 1727;
47. Three Crowns, Stoke-Newington, 1st Saturday, August 9, 1727.
48. King's Head in Salford near Manchester, 1st Monday.
49. Castle and Leg Tavern, Holborn, 2d and last Wednesday, Jan. 31, 1727-8.
50. Three Flower de Lucas, St. Bernard-street in Madrid, 1st Sunday.
51. Gibraltar, 1st Tuesday, Nov. 1728.
52. Woolpack in Warwick, 1st and 3d Friday in the Month, April 22, 1728.
53. Hoop and Griffin in Leadenhall-sreet, 3d Wednesday, 1728.
54. Rose and Crown in Greek-street, Soho, 1st and 3d Friday, 1728.
55. Richmond-Lodge, Duke of Lorain, Suffolk-Street, 1st and 3d Friday, 1728. [57]
56. Crown and Anchor in Shorts Gardens, 1st and 3d Thursday.
57. Red Lion and Ball in Red Lion-street, Holborn, 2d and 4th Wednesday, April 15, 1728.
58. Crown in the Corn-market, Oxford, every Thursday, August 8, 1729.
59. Three Tons in Scarborough, 1st Wednesday, August 27, 1729.
60. Three Tons, Billingsgate, 2d and 4th Thursday, Jan. 22, 1729.
61. King's Arms, Catcton-street, 1st and 3d Friday, Jan. 24, 1730.
62. The George, Northampton, 1st Saturday, Jan. 16, 1730.
63. Bear and Harrow in Butcher-Row, 1st Thursday.
64. Rose without-Temple-Bar, 3d Wednesday, March 6, 1730.
65. St. Rook's Hill, near Chichester, in Suffex, once a Year, viz. Tuesday in Easter Week, **constituted in the Reign of Julius Caesar.**
66. Red Lion in the City of Canterbury, 1st and 3d Tuesday, April 3, 1730.
67. Castle, St. Giles's, 1st and 3d Wednesday.
68. Vine, Long-Acre, 2d and 4th Wednesday, April 28, 1730.
69. Boy and Grapes, Bloomsbury-market, 2d and 4th Monday, May 22, 1730.
70. Duke's Head, Lynn-Regis in Norfolk, 1st Friday, Oct. 1, 1729.
71. Rose in Cheapside, 1st and 3d Monday, Jan 26, 1730.
72. East-India Arms, in Bengali, in the East-Indies.
73. Saracen's Head in Lincoln, 1st Tuesday, Sept. 7, 1730.
74. University Lodge at the Bear and Harrow in the Butcher-Row, 1 st Tuesday, Dec. 14, 1730.
75. Rairibow-Coffee-House, York-Buildings, 2d and 4th Thursday, July 17, 1730.
76. Queen's Head in the Old Baily, 1st and 3d Thursday. [58]
77. Black Lion, Jockey-Fields, 1st & 3d Monday, Jan. 11, 1731.
78. Fountain in Bury St. Edmonds, 2d and 4th Tues. 1731.
- 79.
80. Angel in Macclesfield, Cheshire.
81. Fleece in Bury St; Bermonds, 1st and 3d Thursday, Nov. 1, 1731.
82. Three Tons in Newgate-street, 2d and last Monday, Oct. 21, 1731.
83. Three Tons in Smithfield, 2d and 4th Wednesday, Dec 17, 1731.
84. Freeman's Coffee-House, Cheapside, 2d Thursday, Dec. 23, 1731.
85. King's Arms in Russel-street, Covent-Garden, 2d and 4th Wednesday, Jan. 24, 1732.
86. King's Arms, St. Margaret's Hill, Southwark, 3d Monday, Feb. 2, 1732.
87. New King's arms in Leigh in Lancashire, Feb. 22, 1731.
88. Bell and Bird in Woolverhampton in Staffordshire, 1st Monday, March 28, 1732.
89. Rummer and Horse-Shoe, Drury-Lane, 2d and 4th. Tuesday, April 4, 1732.
90. Au Louis D' Argent, Dans la Ruede Boucherie de in Paris, every Wednesday, April 3, 1732.
91. Sun in Fleet-street, 2d and last Tues. April, 12, 1732.
92. Antwerp City in Treadneedle-street, 2d and 4th Tuesday, May 25, 1732.
93. **Goose and Grid-Iron** in St. Paul's Church-Yard, 2d and 4th Monday in the Month, June 21, 1732.
94. Oxford Arms, Ludgate-street, 2d and 4th Thursday, June 22, 1732.
95. Horn and Feathers, Woodstreet, 2d and 4th Wednesday, July 12, 1732.
96. White Horse, in Ipswich, 2d and 4th Thursday.
97. New Inn, Exeter.
98. Duke of Lorrain, Suffolk-Street, 1st and 3d Tuesday, August 17, 1732. [59]
99. Leg, Fleetstreet, 1st and 3d Friday, August 18, 1732.
100. George in Butcher-Row, 1st and 3d Friday, August 19, 1732.
101. Crown in Upper-Moor-Fields, 2d Tuesday, August 29, 1732.
102. Royal Vineyard, St. James's Park, every Saturday 2 o'Clock, September 5, 1732.
103. Ship without Temple-Bar, 1st and 3d Tuesday, September 8, 1732.
104. Virgin's Inn in Darby, September 14, 1732.
105. A Private Room, Bolton Lee Moors in Lancashire, next Wednesday to every full Moon, Nov. 9, 1732.
106. Nag's Head in Audley-street, 1st and 3d Wednesday, Nov. 15, 1732.
107. Dale's Coffee-House, W arwick-street, 2d and 4th Wednesday, Dec. 12, 1732.
108. Seven Stars, Bury St. Edmonds, 2d and 4th Thursday, Dec. 1732.
109. Three Lions, Salisbury, 1st and 2d Wednesday, Dec. 27, 1732.
110. Ship Coffee-House near the Hermitage-Bridge, 1st and 3d Thursday, Feb. 2, 1732-3.
111. Theatre Tavern, Goodman's-Fields, 2d and 4th Monday, Feb. 17, 1732-3.
112. King's Arms, Tower-Street, near the Seven Dials, 1st and 2d Tuesday, March 3, 1732-3.
- 113.. Bear in the City of Bath, 1st and 3d Friday, March 18, 1732-3.

114. Ship, St. Mary Axe, 1st & 3d Tuesday, March 18, 1732-3.
115. Scots Masons Lodge. Devil, Temple-Bar, 2d and 4th Monday.
116. Bear and Harrow, Master Masons Lodge, Butcher-Row, 2d and 4th Friday.
117. King's Arms, Master Mason's; Lodge, in the Strand, 3d Monday and 5th Sunday. [60]
118. Red Lion, Bury in Lancashire, next Thursday to every full Moon, July 26, 1733.
119. Talbot, Stourbridge in Worcestershire, every Wednesday, August 1, 1733.
120. Gate's Coffee-House, Masters Lodge, in Great Wild-Street, 1st and 3d Sunday.
121. Solomon's Coffee-House, Pimblico, 1st and 3d Monday, Dec. 27, 1733.

122. Forreft's Coffee-House, Channg-Cross, 2d and 4th Wednesday,
123. Prince of Orange, St. Saviour's Dock, Southwark, 2d and 4th Tuesday.
124. Hamburgh in L o w Saxony.
125. Swan in Birmingham, last Monday.
126. Duke of Marlborough's Head in Petticoat-Lane, Whitechapel, 3d Friday, Nov. 1, 1754.
127.
128.
129.
130
131. Two fencing Master's, Swalwell, in the Bishoprick of Durham, 1st Monday June 24, 1735.

FINIS.